

# NEW Christian Advocate

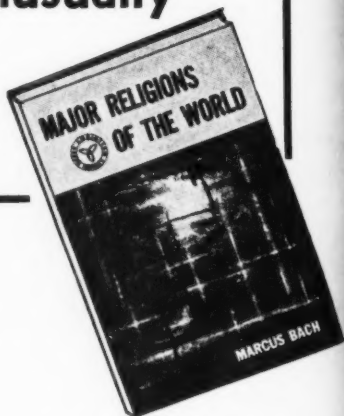
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<b>Special Report</b>	Our Growing Hospital Ministry . . . . .	8
<b>World Parish</b>	NCA Newsletter . . . . .	3
	News and Trends . . . . .	100
<b>Methodism</b>	Shall We Have a Called Ministry? <i>Harold E. Nelson</i>	12
<b>Architecture Building</b>	Your Architect and You . . . . . <i>Harris Armstrong</i>	15
	A Site for the New Church . . . <i>Dwight M. Burkham</i>	23
<b>Pastor's Study</b>	In Praise of Wisdom. . . . . <i>F. J. Yetter</i>	27
	Thoughts Control Your Life . . . <i>Lynn Harold Hough</i>	45
	Science, Religion, and Superstition <i>John Wren-Lewis</i>	57
	Books of Interest to Pastors . . . . .	88
	They Say . . . . .	121
<b>Practical Parish</b>	Making Social Relations Christian. <i>Lona M. Crandall</i>	20
	What Does Sunday Mean to You <i>William C. Snowball, Sr.</i>	66
	Films for Churches . . . . . <i>Harry C. Spencer</i>	73
	The Church and the Law . . . . . <i>F. Murray Benson</i>	123
	It's New. . . . .	125

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# NEWSLETTER

CAUTIOUS CONSIDERATION OF IMPLICATIONS of the proposed "Christian Amendment" to the U.S. constitution is urged of American churches by the General Board of the National Council of Churches. While reaffirming its support of religious freedom for all, the Board feels the amendment would confuse the issues involved in separating Church and State and could lead to denial of religious liberty to non-Christian Americans. The proposed amendment states "this Nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations."

CONGREGATIONS PAYING "HUMILIATING" SALARIES to balance budgets were scored at the Oregon Annual Conference by Bishop Grant. "The plain unadulterated truth is that we are balancing our budgets at the ministers' expense," he said.

CREATION OF ANOTHER EPISCOPAL AREA in the Western Jurisdiction is recommended in a memorial to the 1960 General Conference adopted by the Pacific Northwest Annual Conference. A fifth Bishop, with residence in Seattle, would be established in the jurisdiction which now has four episcopal areas.

GENERAL BENEVOLENCE AND ADMINISTRATIVE fund receipts of The Methodist Church for the 1958-59 fiscal year totaled \$23,699,248 an increase of \$1,111,467 over the 1957-58 fiscal year. Only three of the 10 general funds failed to show increases. World Service receipts were off .27 per cent, World Service specials, 20.84 per cent, and Week of Dedication, 10.04 per cent.

*(More church news on page 100)*



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# On the Record

## Catholicism and the Presidency

IN 1928, brown-derbied Al Smith, with a shrug of disappointment and a wry smile of bitterness, observed that the time had not yet come when a man could "say his beads in the White House." Nor has it yet come. Despite recent polls revealing some shifts and drifts in public opinion, it is extremely doubtful that a Roman Catholic—or a Jew, a Negro or a woman, for that matter—can be elected President of the United States.

The reasons vary, of course, but underlying all is the fact that the American chief of state is far more than the most powerful political figure on earth: he is the symbol of the people, and they will not choose as their symbol anyone who stands for a fraction of the population.

Fortunately or unfortunately, this has nothing to do with the personal or political qualifications of the candidate. Assume that Senator John F. Kennedy would unquestionably make a good President, just as Frances Willard would have made a good President in her day or Ralph Bunche in ours. The fact is that, wisely or unwisely, the American people do not regard such American stalwarts as satisfactory symbols.

When it comes to religion, the American people have good reasons

JULY, 1959

## THE NEW Christian Advocate

Christian Advocate est. 1826 . . . The Pastor est. 1937

FOR PASTORS AND CHURCH LEADERS



John Wesley  
Founder of  
Methodism  
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

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JULY, 1959

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for their misgivings. This is a pluralistic culture, with Catholics, Protestants, Jews and secularists accepting the privileges and responsibilities of the freedom that pluralism gives. The American people do not want a Protestant President as such any more than a Catholic or Jewish President. They do not want a President without a religious faith. They insist on the separation of Church and State, which is a long way from saying that they like the separation of religion and politics. Religious idealism and realism ought to have much to do with political decisions at all levels.

So, in my opinion, it was most fitting that Methodist bishops talked with Richard Nixon, Lyndon Johnson, Hubert Humphrey and John F. Kennedy, all possible candidates for 1960. I would be glad if the Roman Catholic bishops did the same, and the American Council of Rabbis, and the leaders of Moslems and Buddhists, if they have national organizations in the United States. Of such is the democracy we profess and practice.

I trust, however, that the Methodist bishops did not talk to Senator Kennedy about bus rides and free lunches for parochial school children, or even birth control. There are much more important questions than, "What would be your attitude toward the appointment of an ambassador to the Vatican?" Such questions are:

Do Catholics in the United States believe in the equality of all religions before the law? If Catholics achieve a majority, will they throw out the United States Constitution and give Catholicism a preferred status? Do Catholics believe in democracy, or do

they just accept it as a necessary expedient of the moment?

These are not easy questions for conscientious Catholics to answer, or for unprejudiced Protestants to ask. And Protestants, in turn, ought to be willing to face frankly these questions:

Are we seriously under-estimating the spiritual depth and complexity of the Roman Catholic church? Do we tend too easily to identify it with Spanish Catholicism? Is there a genuine danger that present trends can make secularism the American religion? Are we identifying Protestantism with Americanism?

But to say that Protestants need to answer as well as ask questions is not to grapple with the insistent queries that lie back of the "Catholic question" as it relates to the Presidency. Roman Catholics may be expected to continue to believe that theirs is the "one true church." But Roman Catholics need to disavow the belief that their church has any right to require the government to employ its power and influence in behalf of "truth" against "error." And Roman Catholics must learn that, under the freedom that Americans enjoy, all churches have an equal right to live and work and serve their Lord.

No Protestant in his right mind thinks that a Catholic President would "take orders from Rome," but no American wants to accept as the symbol of his nation a man whose church (I do not say, his religious faith) keeps him from according religious freedom to all.

*D. Otto Hall*

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## SPECIAL REPORT

*More hospitals are seeing the need for full-time staff ministers. Prepared in co-operation with the Methodist Board of Hospitals and Homes, this report links the work of the hospital chaplain with the role of the local pastor.—Editors*

# Our Growing Hospital Ministry

A GROWING number of clergymen are becoming important actors in the drama of modern medicine. They are the hospital chaplains, who have been rocketed into importance because of "certain changes in the area of disease and health in the past quarter century," says the Rev. Dawson C. Bryan, director of the Texas Medical Center's Institute of Religion, Houston [See "Theology Gets a Clinical Sitting," Oct., 1958, p. 22].

Dr. Bryan explains: From earliest times until as late as 20 years ago, microbe-caused diseases profoundly affected man's life-span. These diseases have yielded to control, but new patterns of afflictions, largely involving the mind, are taking shape, and man's worst enemy is coming to be not the microbe but his mental qualities.

It is in this setting that today's hospital chaplain takes his place on the healing team along with the physician, nurse, and technician. The professional chap-

lain is a clergyman clinically trained for his specialization. He is a part of the medical world, and he is gaining status in it. *The Journal of the American Medical Association* (April 13, 1957) states: "... no longer—as in spasmodic periods of the past—are the doctor and the clergyman in occasional competitive roles. In areas where there was enmity, there is now rapport; in situations where there was suspicion, there is now trust."

The chaplain is also a part of the church world. He is encouraged by leaders in his field to keep status in his denomination and to seek inclusion in pension and other programs, although his training and work are carried out largely on an interdenominational or interfaith basis.

In The Methodist Church, chaplains are annual conference members and, like all members, serve under episcopal appointment. The 56 who work in institutions related to the Board of Hospitals and Homes have

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affiliation with that board. Methodist chaplains in non-Methodist hospitals and homes are affiliated with the Commission on Chaplains, as are military, prison, and all other chaplains.

The hospital chaplain ministers to hospital personnel and family and friends of patients as well as to the patients themselves. His work involves counseling, teaching, preaching—but most of all listening, in the opinion of the Rev. Robert A. Dahl, of Chicago Wesley Memorial Hospital. The chaplain listens as patients admit fear and loneliness, as relatives of the dead or dying pour out their sorrow. He may say only, "Yes, I understand," but his words give the sufferer courage to continue talking out the problem at hand and to arrive at a conclusion.

But the chaplain's role as listener demands skill. The patient would not talk his problem through to an unknowledgeable, unthinking or uninterested person, or to a blank wall, Chaplain Dahl points out. And the patient knows it if the chaplain's mind wanders for a minute.

Chaplain Dahl makes daily visits through the hospital, counseling in a wide variety of situations and spending a little time just chatting, to brighten a sick man's day or assure a child that someone cares. In addition, the chaplain broadcasts a Sunday-morning worship service that may be heard on any room radio. He conducts a Wednesday

service for nurses. He teaches a course in "Professional and Social Attitudes" in the nursing school.

His tools include *The Lord Is My Shepherd* (Review and Herald, \$1.50), a devotional booklet by Roy L. Smith, which he distributes to patients, and a small, new paging device run by battery. This gadget, which buzzes softly in his pocket when he has a call, is handy but has disadvantages, Chaplain Dahl believes. When he is paged over the loud-speaker system instead, patients hear his name and are reminded that he is there to help them. They send for him more, and he is able to assist in situations that otherwise would go unheeded.

In grief work, Chaplain Dahl operates on the theory it is good to let the widow talk about her newly lost husband. "How long had you been married?" he begins. "Twenty-six years? Then just last year you celebrated your silver anniversary . . ." True, there is a fresh onslaught of tears—but also needed release. He believes a certain amount of reviewing the past—a kind of putting things in order—is necessary before the one who is left can make clear decisions about the future.

Another aspect of the chaplain's work could be called public relations—promoting the understanding of the sick. The Rev. L. H. Mayfield, of The Christ Hospital, Cincinnati, says he works in this area as he speaks to

various audiences on suffering. He also talks to preachers' groups on pastoral care and conducts yearly workshops for ministers.

There are numerous other tasks in the chaplain's daily life. Mr. Mayfield, for instance, writes a one-page inspirational message each week for all patients. Chaplain R. B. Spurlock at Methodist Hospital, Rochester, Minn., adds the publication of a paper to his other duties. And most chaplains supervise the notifying of local pastors about the hospitalization of their parishioners.

The hospital chaplaincy is a newcomer to the professions. The Rev. Dr. Anton Boisen is credited with being first to enter the field, in the 1920s. A Congregational minister in Massachusetts, he recognized the need for pastoral care while a mental patient at Worcester State Hospital. After his release, he remained at the hospital as a chaplain and set up, for theological students, a training center that became the forerunner of today's program of clinical pastoral education.

Dr. Richard Cabot and Russell L. Dicks initiated chaplain training in general hospitals in 1933. Soon afterward, centers sprang up under leadership of such groups as the Council for Clinical Training, which had been organized in 1925 as a result of Dr. Boisen's work. Today, the council, headquartered in New York City, and the Institute of Pastoral Care, of Cambridge, Mass., are the chief national organizations in the field.

They, along with the Association of Seminary Professors in the Practical Fields and other interested groups and individuals, have formed the National Conference on Clinical Pastoral Training, which represents the entire chaplain-training effort. Through the Conference, all groups concerned are seeking to define common standards for the clinical training of pastors, and for the training and accreditation of hospital chaplains and supervisors of clinical-training programs.

The leaders regard creditable standards as of utmost importance, and many are pressing this aspect of the total field with a sense of urgency. Says Dr. Carroll A. Wise, professor of pastoral psychology and counseling at Garrett Biblical Institute: "The day is past when we can seriously ask the question, 'Should a hospital have a chaplain?' The answer is clearly in the affirmative, and the real question concerns the standards on which the chaplaincy is created."

The Conference recommends 12 months of clinical education for full-time chaplains. A theological student interested in the field might prepare for his career this way:

He would weight his seminary course with psychology and counseling. Upon graduation, he might start his year in the hospital, working under a "chaplain-supervisor." His internship could include academic work, discussion sessions with the

supervisor, a great deal of counseling of hospital patients, and the recording of his counseling experiences. The written reports might be analyzed and discussed with the supervisor, perhaps also with other chaplain-interns.

His training completed, the young chaplain might seek help from the Council or Institute in finding the hospital where he could be of most service.

Hospital administrators do the actual employing of chaplains, although denominational requirements may also be involved. Methodists, for example, must be appointed by a bishop. They may seek help in placement from the Board of Hospitals and Homes.

The chaplain is paid by the hospital as a member of the staff. If a church federation or other group assumes his support, leaders in the field strongly recommend that the money be channeled through the regular hospital payroll.

In addition to the training of full-time chaplains, clinical pastoral education includes short courses (usually of 6 or 12 weeks) for theological students going into other phases of the ministry and for experienced ministers serving churches. Just a few weeks in a hospital can broaden the pastor's experience and insight remarkably, clinical educators believe.

Four hospitals related to the Methodist Board of Hospitals and Homes now conduct clinical pastoral training: Bethany, Kansas City, Kans.; Methodist, Houston,

Tex.; Iowa Methodist, Des Moines, and Duke, Durham, N.C.

The need for trained chaplains is great. At a recent meeting of the Chaplains' Fellowship of the United Church of Christ, it was suggested that the maximum number of patients a chaplain can serve effectively at a time is 60 to 70. Many chaplains now are responsible for 350 or more.

Local pastors can help—immeasurably. Chaplains are warm in their praise of men who call regularly on their hospitalized parishioners. Chaplain Dahl assures preachers pointedly that they need not hesitate ministering in the hospital setting even though they may have had no clinical training. "Most patients suffer far more from spiritual neglect than poor technique," he declares.

Chaplain Mayfield urges ministers to visit promptly when he notifies them of an illness. It is regrettable, and time wasting, he says, when the minister arrives after the patient has already been released.

The chaplain's door is always open, and to visiting ministers as well as to patients. If the visitor will stop in, the chaplain can acquaint him with the hospital situation. And the visitor, in turn, can help the chaplain by alerting him to patients' special needs. If their working together will benefit the patient—and in the majority of cases it will—then co-operation between chaplain and parish minister is not only helpful, but necessary.

*With Methodism's appointive system  
on the way out, here's a plea  
for the finishing stroke.*

## Shall We Have A Called Ministry?

By HAROLD E. NELSON

JOHN WESLEY'S iron hand was heavy upon the Methodist ministry as it emerged. So long as he lived, it was his practice to appoint men to charges as he saw fit, and he brooked no interference.

Francis Asbury, whom he named and ordained for work in the American colonies, was cast in the same administrative mold. He, too, tolerated no interference in his ecclesiastical decisions. But the many decades since have seen a change from such dictatorial practices to more considerate and democratic ones. Ministers are consulted as to their appointments and congregations are permitted a degree of choice. In some instances, the minister actually "candidates" and is "called."

A certain development to keep up with the times is understand-

able. The Methodist Church has successfully met the needs of the masses in the rural areas particularly, but it has also developed considerable urban capacity, and it is seeking to adapt itself to the surge to the cities. One hesitates to criticize an institution that is so adaptable; yet every living institution must face new circumstances and adjust to them quickly or lose precious opportunities.

For some time now the appointive power of the bishop and his cabinet has been challenged. Already this power is far short of that exercised by Wesley and Asbury. City churches in particular are choosing their own ministers, sending committees around to hear them preach and interview them. The appointment by the bishop becomes a mere formality.

Such "calling" of a minister transforms the pastor-charge relationship in any church. The call

*Harold E. Nelson is pastor, First Methodist Church, Bisbee, Ariz.*

system threatens to supersede the appointive system. And this suggests paraphrasing a famous remark: The Methodist Church cannot long endure half appointive and half called.

If it is feasible and fair for a large city church to call its minister, it is equally suitable for every church in village and town to do the same. Or, to turn the theme about, if it is reasonable and right to appoint ministers to small and comparatively weak charges, it is proper to appoint every minister, regardless of size or location of the church. A dual system unsatisfactory on almost every count.

Suppose every charge were permitted to seek out its own minister. What would this mean?

1. Responsibility for the preacher would be placed squarely on the charge, which is where it belongs. No one in the congregation could then say, "We had no choice in the matter, so must take what we get." The minister would be sure that he is in this particular job by the church's selection and his own.

2. The minister would feel himself "at home" in the church. His preparation for the ministry, his personal appearance, and his family would have been examined and passed on. If his pastorate became a success, both he and the people would be happy in the situation; if a failure, both minister and church would know where to put the blame.

3. The minister could find his natural place in the ministry of the whole Methodist Church. Any church considering him acceptable in its pulpit could call him. He would not be frozen into a grade system by salary or the size of his church. He could move up the scale of churches as fast as his ability and his reputation carried him. The man himself would determine where he belonged, rather than having a district superintendent or bishop make the decision.

4. The plan would put an end to favoritism, with certain individuals and groups trying to arrange appointments to suit themselves. Sometimes they draw the reins of conference operation within their control and leave the remainder of the charges to their "lesser" brethren.

Our appointive system has permitted some strange irregularities. For example—

In one conference, a very young man who was the protégé of one district superintendent was given an appointment made up of two charges that had been separated for decades; and the only purpose was to lift the young preacher into a "salary bracket" that would enable him to get a much larger church on his next move.

A minister in a moderately large city church wanted to move his assistant pastor. The older minister had been a district superintendent; so he used his friendship with the

bishop and cabinet to place the assistant in a charge already promised to another minister.

An old friend of a bishop was placed in the retired relationship in his own conference. The bishop, now presiding in an area that did not include that conference, deliberately moved an effective minister, in order to place the "old friend" in the charge of his choice. This was done despite the fact that this minister was retired and had no right to an appointment.

A minister used his personal friendship with the cabinet to persuade them to appoint him to a church that did not want him. Another minister, thoroughly unacceptable to the people of the charge, was forced upon them with the specific provision that he would be required to retire in two years.

A layman used undercover tactics with cabinets to move ministers every two or three years, at the same time openly voting in the quarterly conference to invite the pastor to return.

It may be objected that some of these evils are the result of abuse, rather than use of our appointive system; but a called ministry would eliminate such activities. Problems

of another kind would undoubtedly arise. Methodism's slogan of a "pulpit for every minister, and a minister for every pulpit" might find some modification.

But some pulpits are now without ministers of desired qualifications. A called ministry could encourage men to seek more advanced training.

Many a Methodist minister has been denied a desirable pulpit which could have been his had the church concerned been able to call him to its service. Equally true, some ministers have occupied better pulpits than a called ministry would have given them.

Most of the work of the bishop and the district superintendents would remain the same under the call system. There is conference business which must be done. By choice, quite a number of the smaller charges would leave the selection of a minister to the superintendent.

Having already become partially a church of a called ministry, Methodism would not be unduly disturbed by making this practice possible to every charge. And much of the present unfairness would be eliminated.

### **What Is a Calling?**

What qualifies a man for the ministry? It has been generally characteristic of evangelical Protestantism in America to single out a special call as fundamental. This call has been conceived as a summons from God made known to the individual . . . through personal experience.

—ROBERT S. MICHAELSEN, *The Ministry in Historical Perspectives* (Harper & Bros.)

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# Your Architect and You

By HARRIS ARMSTRONG

Here are ways an architect can help a church make creative decisions in this current era of prevailingly modern structures.

**C**HURCH ARCHITECTURE at mid-century is emerging from a period of considerable confusion. On the hopeful side is the fact that many excellent modern churches are being built, and more will be built because ministers and congregations insist on them. Furthermore, today's best architects are challenged, as architects have always been, by the opportunity to design churches which will inspire the worship of God.

On the less hopeful side, there is still much confusion about traditional versus modern design, as well as misunderstanding of the

*Church of the Atonement,  
Florissant, Missouri,  
designed by the author.  
(Robert Frei Photo)*



architect's role in the building of a church.

In America, two factors point strongly toward a growing use of modern architecture, as opposed to copies of other periods. The first factor is found in the congregations themselves.

In the commercial and religious press we read of the increases in church membership, and statistics indicate that religious affiliation will increase even more rapidly than the general population. The many young families found in all denominations today will have a strong influence upon church design, as well as the size and number of churches to be built.

These young mothers and fathers are conditioned to a modern world. They have accepted modern design in their homes. They have it in their schools, for the adequately lighted, horizontal school building is a happy commonplace today. They are seeking this same expression of our time in their houses of worship, and this is natural and inevitable. Young people, conditioned by education and surroundings to modern themes, will expect a proper modern expression in the more complicated problem of a church.

The second practical reason for the interest that pastors and build-

ing committees are taking in modern design lies in the simple fact that a church must be designed for tomorrow as well as today. The adaptation of a style popular in another generation will soon become out of date. The training of young architects is entirely in the modern concept, and their work in the years ahead will provide an unfortunate contrast to today's period of the compromise-modern structure.

**O**F IMPORTANCE is the additional factor of cost. The best modern architects have shown that modern materials, used in modern design, can create better churches for fewer dollars. And that is important.

To the minister facing, for the first time, the exciting—and possibly frightening—challenge of building a church, and who is concerned over the decision between the modern and the traditional approach, here are a few guideposts:

*How should you go about choosing an architect?*

First of all, look at his work—at his churches, homes, office buildings. These are the permanent statements of his technical skill and ability to use that skill to achieve objectives.

Having seen work which you like, you should visit the architect. Go to his office rather than asking him to come to you. By going to him at his convenience, you are incurring

*Harris Armstrong is a St. Louis, Mo., architect and a fellow of the American Institute of Architects.*

no obligation. More important, a visit to his office gives you an opportunity to observe him and to inquire into his ways of conducting his business. In his own setting, you will be able to decide whether he and his associates would be pleasant to work with. And you can get some ideas about whether he will understand your objectives.

If you, as pastor, and your building committee feel that the frankly modern church may be a bit advanced, and yet you would like to explore the idea, enter into a very limited contract with the architect. Make it a contract which can be terminated easily without great financial loss. Thus you can explore the problem of design and, at the same time, make sure that the architect is the man you want.

*Should your architect become personally and emotionally involved in the church? Is it better to seek an architect of your own denomination?*

My answer is that the important thing for an architect to be is an architect. The better architect he is, the better a church he will build, regardless of his own religious affiliation. A capable and competent architect will be delighted to have all the information of the various ritualistic requirements of the services to be held in his building, just as he must have specific information from the management of a department store or office building when he sets out to design buildings for

these uses. But the architect's religious ideas do enter in.

*Is it wiser to choose an architect specializing in churches?*

There are different opinions on this. Personally, I do not greatly favor the specialists. The special practitioner is very likely to design a successful building and then find himself repeating the same building over and over again. The architect in general practice has more perspective on each problem, and is less likely to produce a stereotyped building.

*How to interpret the design to the congregation?*

There is always a point in the designing of a church at which it is important to be very sure that the entire congregation will be happy with the design. When this point is reached, the architect will have an expression which he believes will speak, through its strength and clarity, to all members of the congregation. If the pastor and building committee have been close to the architect in all the steps of problem analysis, preliminary drawings and blueprints, they will be ready to show it, enthusiastically, to the congregation. The congregation, however, will lack the knowledge of all the co-operative work which has gone into the design, and many of them will be unable to visualize the church from blueprints and elevations.

At this stage of the project, the carefully made scale model is one

of the finest ways to demonstrate what the finished building will be. Models are fairly expensive, and they are not a part of architectural services, so the cost must be borne by the congregation. However, the model is worth the cost, which is only a tiny fraction of the cost of the building.

Recently, I have been working with three ministers at about the same time, and it has been a rich experience to note the similarity of their thinking. They were members of different Protestant denominations but they shared the same desires, objectives, and problems.

*Should the church proper be the dominant part of the structure? How large should the peripheral activities of education and socialization bulk in the design as a whole? Should there be a cry room for very young children, and how large should facilities for church suppers be?*

In general, these three men agreed that while we must give both space and meticulous designing to Sunday school, social room, and kitchen facilities, and that pastor and assistants should have pleasant and efficient offices, the church itself is most important.

Here is the special challenge to the architect, and the special reward of accomplishment. A church is a religious building in which people gather together and spiritually hold hands in their search for God.

Only in clarity and strength of expression can the church fulfill its primary function of speaking to the human spirit. The exterior should proclaim its purpose and express its invitation; the interior should be as free as possible from distractions, and the focus should be properly placed upon altar or table.

Above all, the church proper must stand, clear and strong, as the heart of the structure, rather than be lost in the requirements of the peripheral activities, even though these necessary and important facilities may actually require much more space than the church itself.

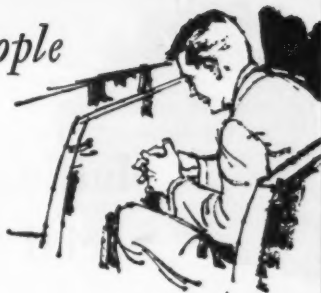
Modern design and modern materials permit much freedom in religious design. Structural steel beams, air conditioning, lighting and the warm materials of natural wood, stone, and brick permit a fresh approach to the ancient challenge of building a house in which to worship God.

Today's ministers should not accept less than the best expressions of our own time. My own rewarding experience in designing a few churches, and my observation of the work being done by colleagues throughout the country, tell me that an increasing number of today's ministers are giving much of themselves to the churches they are building and, in turn, getting from architects, some of the best of modern, creative effort in this field.

# How I pray for my people

By EDWARD L. R. ELSON

*Minister, National Presbyterian  
Church, Washington, D.C.*



**M**ANY people know about our church, and traffic in and out of the building for prayer is constant.

Several times each week I go there to pray for my people, going to the places where they usually sit in the services and praying for them individually.

For a little while, sometimes, I sit in the pew of President Eisenhower. I linger while I pray for our chief executive and his household.

Ordinarily, I move across the aisle to sit in the pew of Secretary of the Army Wilber M. Brucker, then to a pew that is usually occupied on Sundays by a young woman, a government worker, who has emerged from a frustrating love affair.

A little later I move to a pew where a young man of prominence has failed of promotion and feels defeated. Then I sit in the pew of the Postmaster General, Art Summerfield, or move back to the pew of J. Edgar Hoover, who has been a trustee of our church, and a superintendent in our Sunday school.

Sometimes I sit in the pew occupied by Sir Lesley Monroe and Lady Monroe. He was president of the General Assembly of the United

Nations and Ambassador from New Zealand, and part of our congregation during his service here.

Not infrequently, I pause at the pew of Dr. T. Wellington Tong, former Chinese ambassador, and I make the rounds of praying for the three justices of the Supreme Court who are members of our congregation, then for the members of the Congress whose faces I know.

I suppose I pray as much for the young men and women who have gone into church vocations as for any other group. When I pray for them, I generally have a picture of the persons as I saw them at the last Communion in this church. The knowledge that they participate in this Holy Communion, unfaithfully kept by Christians everywhere, draws me to them.

I also pray for the seven missionaries supported by our congregation.

Others more skilled in the art, and discipline of prayer have their own methods. But sitting in the pews of my own parishioners and praying for them as individuals gives me a sense of reality and communication when, on Sundays, I stand before them in the pulpit as God's spokesman.

*To organize for social action is easy;  
to achieve the right goals is our aim.*

# Making Social Relations Christian

By LONA M. CRANDALL

THE commission on Christian social relations has much to do with the real business of the Christian church.

We began the work of ours by asking the members to list the areas of life which might be touched by the teachings of the Gospel. Upon the blackboard went labor relations, race relations, conditions of employment, housing, temperance, family relationships, youth problems, political activities, community concerns, international affairs, United Nations, and the over-all matter of peace.

Many of these subjects were grouped together as we revised and perfected the list. The result was

a panel of committees within the commission, with each member choosing one.

It was a long meeting, but we were preparing to present our experience to the annual conference, and our time seems to have been well spent; for the conference decided to set up a board of Christian social relations.

We have three committees: social and economic relations, temperance, and peace. Our general chairman was chosen with the thought that this officer should be interested in all phases of social relations, or perhaps more accurately called human relations.

Social action by an individual or a group requires an opportunity beforehand to study and evaluate the facts, and a continuing experience so that results may be assessed and successes and mistakes re-

*Mrs. Lona M. Crandall is chairman of the Christian social relations commission at First Methodist Church, Sioux Falls, S. Dak.*

corded for the benefit of future planning.

As Bishop Gerald Kennedy says in *Heritage and Destiny* (Board of Missions, \$50), "It is important to remember that first of all we must be sure that our hearts have been cleansed and the direction of the right goal established. But after we have dreamed our dreams, seen our vision, and prayed, the time comes when, if we have ears to hear, God says, 'Now act.'"

Of course, there are always those who insist that social action is not the business of religion. We do not try to side-step this argument. Others throw down the challenge that "who knows better must say so,"—and we face this, too. But, how to do what needs to be done, in a spirit of love, "holding within

the fellowship those who sincerely differ," seems at times a most difficult assignment.

This is no new problem to Methodists. It has been so since John Wesley found himself in disagreement with those whose consciences must have told them that he was right about goals.

We have received much help from the Bible. It is full of instruction about our responsibility as children of God.

What greater authority do we need for our concern as a church for the oppressed of our day, for the enslaved people of the world whether they be held captive by dictator governments or by the prejudices of our own society?

We have tried to relate the various social concerns. Some people

*First Methodist Church members helped collect a truck load of winter clothing for the Pine Ridge Reservation Indians.*



will accept Christian responsibility for one but not for another. But they are all together. Temperance is involved in family relations; both are a part of our youth problems, and all affect community life.

Frank C. Laubach, the apostle to the illiterates, wrote these words: "I am not afraid of Communists. I'm afraid of nominal Christians who have neither fire nor vision—men who begin to see why this might be hard, or unprecedented, or premature if not properly surveyed, or too informal, or too big. The put-on-the-brakes type, the go-slow type alone can ruin the Christian program. O ye of little faith, keep your feet off the brake. We have nothing to fear but fear" (*World Faith in Action*, edited by Charles T. Leber, copyright 1951, used by special permission of the publishers, The Bobbs-Merrill Co., Inc., \$3).

The members of a commission on Christian social relations must be willing to deal with the "controversial issues," even though that means occasional clashes among the commission members themselves. When we discuss, and investigate, and probe, we are helping solve problems. But the studying we do and the action we plan and carry out are only part of our experience.

Equally important is the experience of discovering how to reconcile differences among ourselves.

Suppose we are talking about peace. We recognize it as a desira-

ble goal, but we do not agree on how to achieve it. We know, of course, that the way will be found around the conference table and not on the staging platform of a guided missile. So we are willing to take the time to talk now, hoping that the answer may be found before the battle begins.

When we talk about temperance, not even the goal is always clear. But we are agreed that a responsible society should not permit liquor to become a disrupting and a corrupting influence. And so we are able to find areas of agreement and to take action as Christians.

We have only a small group of Negroes in Sioux Falls. None of them belongs to our church; so we invited their minister, a Baptist, to meet with us to discuss whatever problems he believed were caused by prejudice. He told us that they face only one such problem: getting certain kinds of employment. He suggested that an informal discussion be planned for a few businessmen and some of the Negroes who are seeking jobs which they have been denied. And so we are having such a meeting.

Often a commission on Christian social relations must assume that the kingdom of heaven has come, or we must act as though it has. We must, at least, not table its adoption for the unforeseeable future, for many of us know that "the kingdom of God is within each of us," even as Jesus said.

*Six points  
to be considered  
when planning  
a church site.*

## A site for the new church

By DWIGHT M. BURKHAM

GONE—OR at least going—are the days when church builders yielded to the temptation to locate and erect churches on any available site or merely to suit the builders' fancy. There have been many justified complaints against that policy. The tendency is waning, and the church-goers of tomorrow can be thankful.

True, there are prickly problems in finding a suitable location, and erecting the house of worship relative to traffic and parking, landscaping, and regional and neighborhood obligations.

*Dwight M. Burkhams, member of the North-East Ohio Conference, is working, during a sabbatical, in the county planning office, Gahanna, O.*

Increasing population and rising costs of land tend to press new church sites into smaller acreages in the new communities. Three to six acres are needed, and more if there is to be ample space for off-street parking. Often new churches benefit from locations near schools or civic-commercial centers which afford free parking. The church in some cases is in a transitional position between residences and educational or business parks. Churches should be located with a view to helping, not hindering the community in its neighborhood design.

Remodeling churches as a part of the program of urban renewal has its problems, too. Many old churches are located on wholly inadequate sites. If fire or condemnation removed those buildings, they would not have buildable sites.



Zoning regulations might require larger acreage.

Understandably, the law has been lenient with churches. Occasionally these matters have found their way into the courts. After several decades in which churches over-filled their plots, or were opposed for various causes in residential neighborhoods, the courts have tended away from granting churches immunity simply because they were devoted to worship. By the middle of the century there was a marked increase of decisions against unsuitable church sites.

When incorrectly sited, churches have some of the commercial or blight potential of clubs, bowling alleys, and theaters. When properly sited, churches add immeasurably to the beauty of the community.

When the new Ford Development at Dearborn, Mich., was planned, special attention was given to the matter of locating churches. For each Protestant church five or six acres were reserved, and eight for the Roman Catholic Church, with its needs for church and school sites. These were strategically placed along the inter-neighborhood roads, to afford prominence and to assure each church that it would serve two or more communities.

**I**N PLACES where the planning is not so unified, it may still be done, so far as the churches are concerned, by allocation committees. These are the objects for at-

tention and study, as I see them:

1. Indicate on area base maps, with appropriate graphs and symbols, such factors as size of plot plans, age, value, and condition of plant, style of church architecture, available off-street parking, landscaping, potential for expansion, type of neighborhood, and recreational facilities.

2. Use membership locations and trends in relation to general population trends in the area.

3. Sketch potential church sites into potential growth areas, and indicate the availability of land.

4. Educate church members on the value of larger church plots with plans for landscaped off-street parking owned or jointly used with others.

5. Place realtor, architect, lawyer, or business leader on the committee with pastors and laymen who are trying to site the church.

6. Plan a liaison between the church location committee and the city or regional planning commissions, so that the location of churches is given as careful consideration as locating property for industries, schools, and parks. Churchmen in turn may be of great service to planners in helping them get reserves for schools, parks, and other cultural sites, as well as assisting in public relations and finance for cultural and educational features involved in a master plan.

The use of maps, for instance, will prevent the purchase of land

too near other churches with which the denomination may be pledged in comity agreements not to compete, or too close to some non-conforming use such as an auto service station, laundry, warehouse, or other business. Air photographs, obtainable from county agricultural or federal agencies, can help.

The Pennsylvania Council of Churches with headquarters at Harrisburg, Pa., has a division of inter-church relations that has been of real help in locating churches. The state is divided into regions, and committees on allocation are aided in making decisions. The state secretary of inter-church relations serves as resource person for standards of design. The criterion in planning new churches is one for every 1,500 persons in rural districts and one for every 2,500 persons in cities. For a Protestant population of 2,000 persons two congregations are suggested—one of them liturgical.

Two organizations of professional planners can be counted on for help in any situation. These are the American Society of Planning Officials and the American Institute of Planners.

Older downtown churches located on small plots of land pose particular problems. Such questions as these emerge: Would the older church appear to better advantage with more space and landscaping, with the proposed addition located as a mission in a suburb some-

where? Are blighted residences near the old church available for demolition, so as to provide landscaped, parking, and additional classroom and parking facilities? In clearing a pocket of blight, can the struggling old church carry the burden of redeeming the whole neighborhood?

If it is proposed to abandon the site (because of fire or other causes), here is a set of questions which must be faced: Have denominational and interdenominational comity committees been consulted? Has the city planning staff been brought in? Will a costly new church have surroundings and ground space worthy of its architecture? If deed restrictions require that the property be used for a church, and sound planning prohibits a large church structure, are there uses that will conform to the deed, such as landscaped parking for nearby churches, a community center with a devotional chapel, a park or playfield or kindergarten with a small shrine containing religious symbols? Would another congregation of the same denomination be willing to blend with the transitional one to approach the location and siting problems with new insight and greater membership strength?

Asbury-First Methodist Church at Rochester, N.Y., is an outstanding example of larger plot usage in the natural redevelopment of an area. Several old residential estates



## My Call to the Ministry

JOE HAZLITT, *Ridgecrest Methodist Church, Muskogee, Okla.*

**M**Y CALL to the ministry came like Samuel's. While I was still a boy some frightful questions began to haunt me: "Where did I come from? Why am I here? Where am I going?"

As Job of old had wrestled with the stranger and would not let him go, so I clung to my doubts through high school and college. I looked for the answers in psychology and philosophy, but came to the last year at the university with a sense of utter futility. Finally, I turned seriously to religion and seminary, still looking.

One of the professors really seemed to have the answers; and, though he couldn't tell me, I came to see *what* or *whom* I was up against. That professor did for me what old Eli had done for Samuel.

A little more than a year ago the matter came to focus in one question that hit me in the most vivid encounter of my life. It was one burning inquiry, "Who am I?" Like the prodigal who "came to himself" and knew that he was his father's boy, I faced this staggering realization. "Thy son!" I affirmed. "Thy son is who I am."

were purchased, providing seven and one-half acres for an American Gothic structure with a small meditation chapel in one transept, off-street parking for 270 cars, and a total seating capacity of 1,000 worshippers. Space for expansion into educational units will not detract from the parking or well-planned landscaping. On the other hand, old First Methodist Church, Auburn, N.Y., was bought by a foundation for city-owned, off-street parking use in an emerging civic center area enabling the new First Church to advance to several acres.

When there is a chance to select a new site, physical as well as sociological factors deserve consideration. Soil testing, to determine the depth of foundations under crucial weights (the bell-tower, for example) should be made. Where a tile field and septic tank are to be used, drainage problems should be surveyed. For instance, the acreage must be large enough to accommodate the tile drainage field only to within certain legal proximities of property lines. The presence of public utilities in full simplifies the water and sanitation problem.

Those who are responsible must make frequent visits to the site under varying weather conditions to make a proper examination of soil qualities in snow or rain. Neighbors and former owners will know the behavior pattern in storms.

## In Praise of Wisdom

*Though he falls short  
of Christian ethics,  
Ben Sirach offers wisdom.*

By F. J. YETTER



ABOUT 180 years before the Christian Era, a man named Yeshua (in Aramaic, Jesus), Son of Sirach, lived in the city of Jerusalem. He traveled in many lands, endured hardships, and possessed rare learning and culture.

He is known for his book in praise of wisdom, *Ecclesiasticus*. It was an earthy, practical kind of wisdom—immensely helpful to the men who first read it and immensely helpful to us, if we should to read it.

His tributes to friendship are some of the best in literature and could have inspired Cicero's celebrated *De Amicitia*. "A faithful

friend is an elixir of life" is one of his sayings (6:16). Goodspeed translates "A faithful friend is a life-giving medicine." Again he says, "A faithful friend is a sturdy shelter; he that has found one has found a treasure" (6:14).

His approach to education would do credit to a 20th-century teacher. "Strive even to death for the truth," he declares, "and the Lord God will fight for you" (4:28). Humility, he says, is the key to education, as it is to so much of life. "If you lack knowledge, do not profess to have it," is a sentence which some manuscripts attribute to him (3:25).

In our day, when geriatrics has become so important a word, the

*F. J. Yetter is pastor of the Methodist Church, Irvington, N.J. Unless indicated, quotations are from the Revised Standard Version of the Apocrapha, copyright, 1957, permission National Council of Churches.*

world might well learn from this ancient teacher a message of home and family, devotion and loyalty to those who have given us birth and life. "O son," he pleads, "help your father in his old age, and do not grieve him as long as he lives. Even if he is lacking in understanding, show forbearance; in all your strength do not despise him." The King James Version says feelingly, "Have patience with him, and despise him not when thou art in thy full strength" (3:12, 13).

In a day when men generally had only contempt for those who worked for them and ministered to their needs, when labor unions did not exist even in the mind of a dreamer, this Jewish teacher said, "Let your soul love an intelligent servant; do not withhold from him his freedom" (7:21).

At a time when a man had only hatred for his enemies, when arrogance and pride were the rule more often than the exception, this writer said, "Do not rejoice [Goodspeed says 'exult'] over any one's death; remember that we all must die" (8:7).

Many a now-broken marriage would have been saved from shipwreck if the man (or wife) had read the words of this obscure Jewish teacher and taken them to heart. "Do not be jealous," he warns, "of the wife of your bosom, and do not teach her an evil lesson to your own hurt" (9:1). Many a man might have been saved from

shame and disgrace if he had understood in its deepest meaning this teacher's warning, "Turn away your eyes from a shapely woman . . . many have been misled by a woman's beauty" (9:8). He was one of the first teachers to caution his disciples to abjure "wine and women" (19:2).

Over against these warnings we ought to set his other wise admonition, "Do not deprive yourself of [I like Dr. Goodspeed's "Do not fail"] a wise and good wife, for her charm is worth more than gold" (7:19).

Mothers, seeking to teach points of table etiquette, might well read portions of this book in the family circle. "Eat like a human being what is set before you, and do not chew greedily lest you be hated" (31:16). Goodspeed preserves the meaning of eating noisily. "Do not reach out your hand for everything you see, and do not crowd your neighbor at the dish" (31:14). In terms of modern individual servings we might paraphrase, "Don't grab for everything at once, and don't insist upon being served first."

Many a man who never heard of Jesus Ben Sirach has risen to eminence and fame because somewhere he has come upon and taken to heart that great teacher's wise counsel, "Do not hate toilsome labor or farm work, which were created by the Most High" (7:15). We might say it this way, "Do not despise farm work, or other toil-

some labor, for all useful work is God's work."

Benjamin Franklin's practical advice, "If you go stooping through life, you will save yourself many a hard knock" originated with this teacher of practical wisdom two centuries before the Christian Era. "The greater you are, the more you must humble yourself, so you will find favor in the sight of the Lord" (3:18). A phrase which is a byword of wisdom in our personal and social relationships comes from this same source. The writer says, "Give and take" (14:16).

How many of us there are who have wrought havoc in our own lives or in the lives of others because we had not learned this bit of wisdom, "Do not find fault before you investigate; first consider, then reprove" (11:7).

How many of us there are who have utterly spoiled a personal relationship with wife or husband or one of our fellows because we could not bring ourselves to accept the advice of this ancient teacher, "Do not be ashamed to confess your sins" (4:26).

How many have confided a secret to another only to discover that it is now no longer a secret! How many of us have imitated the confidant who betrayed! "Do not consult with a fool [let us say "an son"], for he will not be able to keep a secret" (8:17).

We owe at least some measure of gratitude to this teacher for his

contribution to the humanitarian spirit of the world. He counseled his disciples, "Do not reject an afflicted suppliant, nor turn your face away from the poor" (4:4). "Do not shrink from visiting a sick man, because for such deeds you will be loved" (7:35).

And how Jesus of Nazareth—He who warned against the sin of devouring widow's houses—must have loved this sentence, "A man who builds his house with other people's money is like one who gathers stones for his (own) burial mound" (21:8).

**JESUS BEN SIRACH** was an obscure teacher whose words now are almost forgotten except by the most studious theologians.

The early Church fathers called his book *Ecclesiasticus* (not to be confused with *Ecclesiastes*), that is the "church book." They saw how valuable it could be in training men in the Christian faith. They accepted it as a part of that body of extra-canonical, or deuterocanonical Scriptures (as Roman Catholics speak of them) which we call the *Apocrypha*.

Ben Sirach, we ought to note, falls far short of the Christian ideal. Jesus of Nazareth must have read with a shudder Ben Sirach's advice to punish an unfaithful servant with cruelty and without pity, to "whip . . . a wicked servant severely" (42:5). The King James Version (with Goodspeed) preserves the original

meaning, "to make the side of an evil servant to bleed."

Jesus must have felt how faulty and misleading was Ben Sirach's warning, "Never trust your enemy. . . . Even if he humbles himself and goes about cringing, watch yourself, and be on your guard against him" (12:10, 11). He could see how meager and incomplete was Ben Sirach's knowledge of women, as well as his faith in their potentialities, evidenced in his saying, "Do not give yourself to a woman so that she gains mastery over your strength" (9:2).

Exalted as was his ideal of the aim of education, in practical pedagogy, his methods were sometimes anything but wise by Christian standards. His zeal for discipline betrayed him into brutality in the treatment of children. "He who loves his son," observes Ben Sirach, "will whip him often" (30: 1). There must be no place for self-expression for a boy. "Give him no authority," Ben Sirach cautions, "Bow down his neck in his youth, and beat his sides while he is young, lest he become stubborn and disobey you" (30:12, 13). Lest we be too ready to condemn him, let

us remember that he was merely expressing a theory of education that was current in his day and indeed continued to be in vogue until modern times.

In spite of these limitations, Jesus of Nazareth saw here, as he saw everywhere, the potentialities of the human mind and heart. If Ben Sirach had lived in His own day, He certainly would have "looked upon him and loved him" as Mark says of his meeting with the rich young man. Jesus would have listened with attention and with approval as Ben Sirach spoke in praise of wisdom. "Put your feet into her fetters, and your neck into her collar. Put your shoulder under her and carry her, and do not fret under her bonds (6:24, 25) . . . Search out and seek . . . for at last you will find the rest she gives" (6:27, 28).

Those lines of Ben Sirach's were surely running through his mind as he spoke to his disciples, thinking of the heavenly Wisdom which he believed his ministry represented, "Take my yoke upon you, and learn from me . . . and you will find rest for your souls" (Matthew 11:29).

### **What Is a Saint?**

A Sunday school teacher asked her class of primary girls what a saint is. Remembering the stained glass windows upstairs, Sally raised her hand to give the answer. "Saints," she said, "are people who the light shines through."

—PAUL A. TANNER, *The Church the Body of Christ* (Warner Press, \$1.25).

## Straight Thinking About Worship

*There is something  
overwhelming about  
the service conceived  
in thoughtfulness and  
from great Scripture.*

By CLARENCE SEIDENSPINNER

RECENTLY one of my members returned with a church bulletin from another state. After outlining the service for World Communion Sunday, the bulletin listed the other activities of the day. Included was this announcement:

The Communion elements will be left on the table in the chapel from 12 to 4:30 p.m., and our World Communion Day will be concluded with a brief service of prayer at 4:30 p.m.

This, it seems clear to me, offers an example of the failure of ministers and churches to do some straight thinking about worship. This announcement disregards the New Testament teaching about the Lord's Supper, and it comes perilously close to those Roman Catholic practices known as the reservation of the Sacrament and benediction.

*Clarence Seidenspinner is pastor, First Methodist Church, Racine, Wis.*

The New Testament describes Holy Communion as a corporate experience. Jesus blessed the bread and wine in the presence of the fellowship group. Together they consumed this food and drink consecrated by the blessing. The Lord's Supper was not given to man in his solitariness. The words, "Holy Communion," imply fellowship.

Protestant practice has continued this New Testament tradition. The Supper of the Lord has always been served to the congregation. Even when it is served in the sick room, the minister and patient constitute a congregation. The notion of corporate action in regard to the Holy Communion and the reception of the sacred elements is a New Testament one.

It is only in the Roman and Anglo-Catholic churches that we find the sacred elements reserved for personal devotional use. The presence of the red lamp in the

sanctuary of a Roman Catholic church indicates the fact that the bread and wine of the morning Holy Communion have been placed in the receptacle, called the tabernacle, directly below the cross or crucifix on the altar. Coming to the church and seeing the red lamp, people believe that the sacred elements have been transformed into the body and blood of Christ and that he is sacramentally present.

FOR PROTESTANT ministers to leave the remaining bread and wine of Holy Communion upon the altar after the people have gone is to move in the direction of the Roman Catholic practice of the reservation of the Sacrament. Against this attitude the *Discipline* sternly warns us in "The Articles of Religion." It specifically says, "Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ. . . . The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. . . . The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped."

Unless we keep in mind this distinction between Roman Catholic and Protestant practice, both in our teaching and practice, we shall soon turn to a theological grey.

Other tangent celebrations of Holy Communion need squaring

up with straight thinking. Some churches offer a strange observance of the Lord's Supper to their members. This sort of dramatic action is set up: In the chancel is a long table with 12 chairs, reminiscent of the table in the upper room so many years ago. "Set beneath the glowing light of the rose window," said one announcement, "men will come from the congregation in groups of 12 to take their places in the chairs of the disciples."

No doubt, this service proved to be an effective piece of religious drama, which undoubtedly stirred the devotional sensibilities. Men's hearts especially are moved by the sentimental touch. They do not give much thought to these matters and, in the presence of a quiet light, sacred words, and the other accompaniments of worship, men feel that something is happening to them.

On the basis of straight thinking, however, the good taste of this celebration may well be questioned in two different ways. Certainly it is a departure from the definitive form of the central service of Christianity. In Catholic and Protestant practice, men and women have either remained in their pews to partake of the sacred elements, or they have left their pews to kneel at the chancel rail to receive them there. Nowhere has the service been dramatized in the attempt to re-enact the original institution.

Second, these services are held in

a fundamentally presumptuous setting. The Holy Communion is not play-acting. How presumptuous, indeed, for men to think that they can sit in the chairs of the apostles. If this setting were merely to dramatize in pageantry the establishment of the Lord's Supper, it would be acceptable; but such services actually are announced as Holy Communion. But the men of the parish are not apostles, nor could they hope to take the places of the apostles.

Another tangent celebration of Holy Communion is the kind described by those who practice it as "self-service." Previous to the celebration, little trays of bread and the receptacles for the wine are placed along the entire length of the chancel rail. This is done before the service in the interest of efficiency. Communicants come forward at the proper time, kneel at the rail, and help themselves to the bread and wine.

Apart from the supermarket connotation of the self-service, what can be said by way of straight thinking regarding this practice? Certainly, these three criticisms are pertinent:

Such practice breaks the continuity of eucharistic tradition. There has been no self-service at the sanctuary rail through the centuries. Furthermore, the practice violates the rubric of the *Discipline* which reads, "The minister shall deliver both kinds to the people

into their hands." That requirement means that the minister and his assistants are to serve the people.

Third, the ceremonial aspects of this practice are unsound. When the celebrant stands or kneels before the altar to consecrate the bread and wine, presumably he is taking care of the sacred elements upon the altar. Meanwhile, some distance from him are all those little trays and receptacles of wine.

Question: Are they being consecrated too? If so, the celebrant ought to assume another position in the chancel so that his ceremonial action would imply that all the material is being consecrated.

These lapses in our liturgical practices always have serious theological and cultic implications. They result from spontaneous feeling reactions rather than from thought processes. Such lapses drive us back to the criticism of cultic forms which were made in the classical age of prophecy. Remember the thunder of Amos and Isaiah. These prophets sought for honesty and reality in worship. Said they, "Away with the dramatic show, the sentimental music, the meaningless ceremonial!"

When coming to church, the worshiper has every right to expect good taste, straight thinking, and reality in the chancel. He has come to worship Almighty God and does not want to be disturbed during that important matter. Acts of worship which are fundamentally

right and which belong together will make possible his wonderful fellowship with God. On the other hand, such worship will be retarded by the introduction of material which is cheap, gaudy, or meaningless. Such is the power of straight thinking and the weakness of poor taste in the chancel.

Unfortunately, the plain lack of straight thinking is not limited to the tabernacle churches, where sometimes we see the whole service reduced to a vaudeville level. All too often you find it in First Church itself, right at the junction of Corn and Main.

Here, for example, was a completely preacher-centered service at First Church in a capital city. Appropriately enough, the bulletin was headed "Program" instead of "Order of Service" or "Divine Worship." Only two items on the entire service lifted the mind to God: the call to worship and the singing of the "Gloria Patri."

Everything else was man-centered with the preacher underlined. Banal and tawdry hymns were sung, though there were great music schools in this capital city. During the announcements, the preacher talked about himself and the way in which other ministers in the city were now imitating him in their choice of sermon topics.

The sermon itself presented a series of personal anecdotes. Right before the benediction, the pastor stopped to plead with the people to

return that night to hear him preach again. Here was a morning when we certainly saw the preacher, high and lifted up, his egotism filling the temple.

Try to pray in a church where the organ is used sentimentally instead of thoughtfully. Just as the minister begins his pastoral prayer with a prose rhythm of his own, the organist, using *vox humana* and tremolo, begins to play in conflicting rhythm, "Jesus is tenderly calling." Sentiment throws a mechanical barrier between God and man, between the mind and the feeling. The congregational mind is split between the organ and the prayer.

In another church I sometimes attend, the organ is thrown at you with many a theatrical touch, such as bells and harps. The minister cannot say a word, except during the lesson and sermon, without the harp, bells, and celestial vibrato going for all they are worth. The whole experience becomes maudlin because no one seems to know how to use the organ properly. No one has troubled to think about the function of the organ in the service.

There is something overwhelming as the ocean tide about a service conceived in thoughtfulness and formed out of great Scripture, fine poetry, strong hymns, sturdy organ accompaniments, simple prayers directed to God, and a sermon which honestly attempts the interpretation of some segment of God's word.

# What Is a Sensible Vacation?

## A PANEL

### ***Tent-Touring Offers Rewards***

By PRENTICE PERRY DOUGLAS

*Heyworth Methodist Church, Heyworth, Ill.*



THE MINISTER'S annual vacation is not a luxury indulgence, but a legitimate need. And while many preachers take a "breather" after a busy Christmas or Easter season, summer is still the best vacation period, especially for the family.

With a little foresight and planning, a minister's family can relax in the country's most scenic settings on little more than a dollar a day above normal home living expense for each person. The explanation is found in two words "tent touring."

Camping equipment? An adequate tent can be purchased for \$65 to \$85, less than it would cost for two weeks of lodging in the average two-bed motel. Other equipment, such as gas stove, ice chest, and sleeping bags, can be added for \$100.

The camping gear will last for

several years. Over a period of 20 months a family can pay for enough equipment to last a life-time. Auto trailers and such run into money, and they are handy, but by no means necessary.

Low cost is not the main argument for tent touring as a minister's vacation. Getting out of doors, away from the telephone, into the mountains or down by the sea offers immense rewards. Fortunately, state and national parks are now equipped to take care of campers, and there are innumerable camping spots to be found on one's own.

Best of all, tent-touring becomes a family experience. The pastor's life is public life, with all that

means in interference with the family fellowship. Taking the parsonage home away from the house and

community, and putting it under canvas somewhere in the country, has tremendous advantages.

## ***Outdoor Life Is Remembered***

By RECTER W. JOHNSON

*District Superintendent, Salem, Ore.*



A VARIED, refreshingly creative and not-too-expensive vacation for the minister and his family takes planning.

The minister ought to have time for rest that comes with change of routine and find relaxation in it. The entire family needs a change, however, and the mother should be relieved of the duties of preparing all the meals during vacation days.

One of the most exciting types of vacation for me is camping. Preparation for it can occupy the members of the family for many evenings together, long before the great day of departure arrives. The choosing of a place to go is made easier by the wealth of material available from various states—and the nearby gas station man. Just ask for it.

In keeping equipment to the minimum, it will pay not to overlook these items: suitable clothing, first-aid kit, extra bedding, games for all, fishing tackle, and camera.

Maybe father will tuck in a couple of books and the typewriter just in case the muse woos him to a bit

of work. The minister ought not get completely out of good habits on vacation—a little study is good, and writing too. A log of the journey should be kept with the travel maps for those after-vacation remembrance days.

Travel should not be too strenuous, but reasonable distances can be covered regularly. Fast driving isn't a vacation, and can be done any day at home. Modern travel maps and guides, even those for all camps along the way, permit spacing travel within reasonable limits. State parks, national parks and monuments, national forests, and state forests offer ample places to camp. In addition there are out-of-the-way and wilderness areas for those who seek the more primitive places.

A camping vacation planned with the needs of all members of the family in mind is a glorious adventure. Once the camp is set up in

a spot safe from sudden rains, winds, and weather events, the time of adventure is at hand.

Family worship around the camp breakfast table amid the glory of the new morning certainly brings a family close together and close to God.

Refreshing sleep after the never-to-be-forgotten evenings near the camp fire in good fellowship is a great experience.

Something wonderful comes to a family as the members hike together, see the mountains and foothills with their majesty, swim together, bird watch, identify flowers, perhaps fish a bit; and who can ever be the same after seeing God's wild creatures in their usual place of dwelling? The color of clouds and

of sea, the night sky with an uncountable number of stars, and kindly neighbors who camp nearby add to the goodness of it all.

All too soon the day comes for the family to turn toward home. Muscles are harder, skins are darker from outdoor living, and there is a sense of regret. However, home will look good, old friends give happy welcome, and there will be singing in the bath tub and whistling in the shower as the family gets back into home routine.

The minister will go with zest and joy into his pulpit the next Sunday morning. Members of the congregation will be heard saying after the service, "It did our minister a lot of good to go on a vacation."

## ***Vacation Exchanges Can Be Fun***

By LEWIS MANSON DOUGLASS

*St. Paul's Methodist Church, Green Bay, Wis.*



**W**HEN MINISTERS share in an exchange vacation, it is an experience filled with anticipation, excitement, and satisfaction.

Weeks in advance my wife has served as the vacation planning secretary, corresponding with other ministers' families who might be interested.

Family planning continues for some weeks as the entire family anticipates going to live in strange,

new surroundings. Of course, there are the house arrangements, but also the church arrangements. And there are the possibilities for sight-seeing.

Incidentally, the exchange may or may not include a pulpit exchange. There is generally an

honorarium involved, and this can go toward helping defray vacation expenses. Besides, it is inspiring and fun for the whole family to worship in a strange church with the father preaching to a congregation that knows about the exchange. You know more fully the meaning of, "Blest be the tie that binds our hearts in Christian love."

One summer we lived one month in Johnstown, Pa., a historic iron-smelting center where I preached to a United Brethren congregation. One Sunday we left, after lunch, for a short vacation trip to Gettysburg, Washington, Mt. Vernon, and back to Johnstown by Friday evening. It was exciting to have visited in five states in one day.

The next week we looked in on state parks. Several of the days we took our picnic basket, some good reading material, and beach supplies, spending the day on a sunny beach relaxing and playing.

It was wonderful to spend some evenings and daylight hours, undisturbed by phone calls, appointments to meet, or time schedule. No one disturbed us, since the local congregation had been informed that the family in the parsonage was on vacation. However, we have come to know many friends while on an exchange vacation. Local laymen are always kind and helpful, and you can do as you wish about accepting invitations.

Last summer my family and I exchanged parsonages with a family

in Erie, Pa. We planned our route east so as to include the drive along the nation's great new turnpikes. We stopped to see interesting churches, historic buildings and monuments, unusual beauty spots.

Erie has one of the world's best sandy beaches. Our parsonage residence was but a short drive away. We explored shopping centers, downtown stores, churches, playgrounds, buildings, the country.

One day we left early in the morning and drove into New York state, where we saw the famous Chautauqua Institute. While there we walked through the Holy Land in miniature and heard a symphony orchestra concert. As the day progressed we visited a most interesting state fish hatchery, picnicked, rode a river ferry, ate our supper in Jamestown with its beautiful hilly streets, bought some practical souvenirs, and returned home.

When on an exchange vacation, mother's services are still in demand as usual, but without the necessity of preparing formal meals and being dressed up around the parsonage. Everyone relaxes, wears what he pleases, does what he likes. All co-operate to help with needed chores, and the informal meals are often picnic style at local parks or in the privacy of the parsonage.

Such a vacation is an economical sort of way of living. The extent of your experiences are as infinite as your imagination and energy, and limited only by your purse.

## Why Not Go Camping in Europe?

By TYLER THOMPSON

*Professor, Philosophy of Religion, Garrett*



HAVE YOU EVER thought of taking the whole family to Europe? Of course it could not be done during a minister's normal vacation period. A special arrangement for an all-summer leave would be necessary. Perhaps the expense would put it out of reach.

But do not give up so quickly! There may be possibilities you have not considered. How about a camping tour of Europe? My family did it and had an unforgettable time.

Our recent experience (with our five children) suggests exciting possibilities that are often overlooked. A spring quarter sabbatical leave, combined with the summer, opened the prospect of living in Europe for six months—if we could find a way of life as inexpensive as staying at home. And we found it! In doing so we were able to combine an incomparable family educational venture with my study project—and we had the time of our lives.

Before we finished we had visited 16 countries of Western Europe; traveled 20,000 miles by car; camped in 90 different places; sampled all of the best scenery, museums, art galleries, cathedrals, ancient ruins, quaint villages, and medieval walled cities Europe had

to offer. We also came into intimate friendly encounter with numerous neighbors with whom we shared no common language.

In the process all seven of us were able to live on \$15 a day—including camping, food, travel costs, museum fees, and part of our film. Camping fees were less than a dollar per day, on the average. Since we cooked our own food, it cost about the same as at home. Gasoline is expensive in Europe, but our Volkswagen Microbus made 25 miles per gallon.

Admission fees and services are inexpensive by American standards. Film is expensive everywhere—but worth the cost. We now have 2,000 beautiful color slides.

Overseas transportation and the purchase of a car constitute a special problem. Borrowing from the past and/or the future will surely be necessary. But if daily living expenses are securely under control, it all becomes possible. Tourist-class passage costs about \$200 per full fare, one way. Our car cost a little more than \$1800, delivered at ship-

side in Rotterdam. However, its resale value in this country is such that depreciation was small.

Landing in the Netherlands on March 30, we struck south through Belgium, Luxemburg, and France into Spain as rapidly as possible. April was spent in the Iberian Peninsula, where we visited the spring FERIA in Seville.

During May we covered most of the boot in Italy, as well as the Dolomites and lake district in the north. Florence was our favorite spot. As lovers of mountains, we searched out the high passes of Switzerland and Austria in June. With special emphasis on the medieval villages and art treasures of southern Germany, the next month-and-a-half was spent wandering north as far as Denmark, then through the Low Countries to Paris and the chateau country.

Along the way we visited such tiny countries as Andorra, Monaco, San Marino, and Liechtenstein. The last month—spent in England, Wales, and Scotland—proved a glorious climax to our trip.

During part of the time in Spain, lack of camping places forced us into hotels. In England, good friends from our days with the Methodist mission in Singapore offered us hospitality much of the time. But in between—from early May to late August—we were under a roof only one night.

Camps are amazingly numerous—in Western Europe there are

thousands of them—and often excellent in their facilities as well as choice in their locations. Aside from central and northern Spain, there are few areas where no camps are to be found. On only three or four occasions during the six months did we have real difficulty, and have to “camp wild.”

If the language barrier worries you, dismiss your fears. We had no language but English, yet encountered little difficulty meeting our basic needs. Do not suppose that most of the people you will meet will speak “at least some English,” for in traveling as campers you will usually be off the tourist lanes. From time to time you will have the exciting experience of communicating with someone who knows even less of your language than you do of his.

The trip proved an inspiring cultural venture for the whole family. Our hopes had been high, but they were quite exceeded. The children ranged from 16 down to 3 years of age at the start of the trip, and they all proved enthusiastic and durable sightseers, at the level of their own interests. Instead of getting weary of art galleries, cathedrals, and museums, their interest mounted. They began to ask about the attractions we had missed at home.

As ministers, we often complain that we are too busy to spend time with our children. Here is an opportunity for a truly impressive experiment in living with them.

## Walter Rauschenbusch's

# ADVICE TO A YOUNG PASTOR

*Excerpts from unpublished letters, collected by William E. Umbach, director, languages and literature, University of Redlands.*

### *On personal conviction:*

The little which you now think you possess is infinitely valuable; for it is your own. In the belief in authority, one has a kind of harem of dogmas; now a single beloved wife of truth. Preach confidently what you are sure of, not your negations, and the Lord will increase it.

### *On church politics:*

Think often of the verse of the Psalms: Fret not yourself because of the wicked, be not envious of wrongdoers! Some people find their whole satisfaction in life in petty church politics. God has called us to better things; let us ascend the mountains and enjoy a broader view and purer air.

### *On theological doubt:*

It hurts to recognize old certainties

as uncertain; but, if God is a God of facts, then more light must also bring with it everything good.

### *On jealousy:*

When I started, I did not suspect what a part jealousy plays in the world. The discovery hurts. Now I have got over it again and accept it with more calm. The brethren want to feel their worth, and it hurts to be excelled. That is human and forgivable.

### *On avoiding dogmatism:*

One reason why the church stands deserted is that it seeks to speak in dull tones of authority, while men have more and more rapidly grown away from this tone. . . . We must speak to men as their brothers, simply make available to them what we have experienced spiritually; and God must add the authority with his spirit. There alone is the seat of authority.

### *On being underrated because of a small parish:*

The candle is often judged by the candlestick, especially by those with bad eyes.

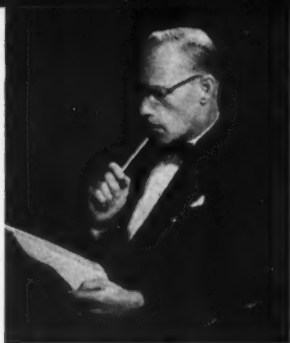
### *On knowing one's congregation:*

One must stay in contact with the judgments and prejudices of his public, if he wants to be of use to it.

### *On discussing political issues:*

May you always have courage and wisdom combined; for anyone who goes into politics is likely to have traps laid for him and to find the pavement slippery.

Every church needs  
a fair policy  
on paying its singers  
for solo work.



## *Shall we pay the church soloist?*

By ARTHUR B. JEFFRIES

A YOUNG lady from Michigan recently moved to a small city in Florida with her husband and three children. She is a top-quality soloist and customarily received generous pay for every solo engagement, including any special solo work in her own church. The little family depended upon her extra earnings to supplement the husband's income and expected similar arrangements in their new home town. But here the custom is different.

We have a talented tenor soloist in our church who says he never has and never will accept pay for any church solos. He insists that whatever he spends for vocal les-

sons is the same as what he pays a golf coach or for taking a course in photography. Singing is purely a hobby, never intended to become a profession; and, he maintains, it should not be a source of income for him. (This man is on the official board and also on the finance committee of the church.)

What is the answer? Many churches are opposed to paying a singer who is a member of the church or its choir. Some pay a guest soloist only. Others say that solo work is a professional piece of workmanship and that a workman is worthy of his hire. Practices differ widely.

To be sure, there are important differences in the experiences of singers. Some have never invested a dime in music or vocal study. Others have studied as long and as

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faithfully as the organist or the choir director, who are paid. Vocal teachers usually feel that worthy advanced students merit pay and urge their students to expect it.

"You should sing because you love it," is a phrase sometimes heard. But shouldn't every tradesman and professional person enjoy his calling? Music practice and study can be just as tiresome and difficult as learning the essential rules and theories of any other work. Most ministers "love to preach," and yet are paid. A lawyer loves to amass law and evidence and win his case. A carpenter loves to build a house. A painter enjoys his work and the beautiful results. The very nature of music requires that a performer love his work, perhaps even more than is necessary in other professions; but that doesn't pay his rent!

Obviously extreme practices are unfair. A "middle road" or compromise must be worked out.

Vocal soloists, of acceptable ability, may be classified as one of three general types: the professional, who earns his livelihood entirely or chiefly by his performances; the semiprofessional, who has a job or a business but who earns supplemental income through singing; and the amateur, who has full-time occupation otherwise and for whom solo work should be purely a hobby, but who may seek remuneration whenever it is available.

I remember one soloist of superi-

or ability, who had studied for many years and had been an opera singer in Italy. During her high-school days, and for some time afterward, she had been an active, regular member of our choir. She was called upon for so many solos that it interfered with other necessary activities. As the demands for her solo appearances increased, she had to raise the fee for her services. Our church hesitated to ask her to set aside dates when she was asked to sing, especially because it meant sacrificing paid solo engagements in other churches. After awhile she decided to sing twice a year as a contribution to her church. We engaged her usually at Christmas and Easter and did not expect additional free services.

In the same church we had the custom of giving the choir a vacation during the summer and to use soloists from the choir as substitutes. Occasionally a guest soloist appeared, who was usually paid.

A member of the choir, who was on the music committee and who had three relatives in the choir, decided for himself that if outsiders were to be paid then regular faithful choir members should not be asked to sing solos during the summer without remuneration. He campaigned vigorously for his principle and eventually won!

Henceforth all summer soloists were to be paid, whether members or not, good or bad, trained or completely amateur! Obviously it

has led to trouble of all sorts and certainly it was a radical error.

The "middle road" plan would have led to wiser decisions. Perhaps we could set down these general principles:

The "professional" singer, unless he volunteers his services, should not be expected to sing with the choir nor as a soloist without his bread-and-butter recompense. Even though a member of the church, he should not be expected to perform for weddings, funerals, or other events unless paid; for singing is his "business," his only source of income.

(It is well known that in some cases where a professional singer donates services frequently and readily, when there are funds for paying a soloist, the opportunity does not go to this faithful one, but to an outsider! "Why pay Tom Jones when he'll sing free? Let's have a visitor!")

The semi-professional soloist depends largely upon income he may derive from singing, though it is "extra" for him, not a necessity. When schedule of other paid solo work permits, it is not out of place for him to offer his services, and it should not be embarrassing for the

church to ask if he will perform. However, those who ask should keep in mind that when such a soloist reserves the date, he surrenders all possibility of accepting a paid engagement for that time. A singing date cannot be "made up" in spare time. The semiprofessional should be asked to serve on occasions, but there should be no demand or obligation involved.

The strictly amateur singer has no basis nor justification for expecting remuneration. While many amateurs are well trained, their purpose was perhaps limited to the enjoyment of contributing better work to the choir or the satisfaction of work well done as a soloist. To them singing is a joyous hobby and a means of service to their church. They should be willing and glad to sing.

Each person, each church, and each event will be somewhat different and will be influenced by circumstances which do not apply to the "average." But rather than establish a policy of paying everyone or paying no one—a very risky procedure—I like this "middle road" policy; for it is the safest and the fairest, both for the soloist and for the church.

### **No Committees**

It has been said that one reason why the Ten Commandments are so short and to the point is that they were given direct and didn't come out of committees.

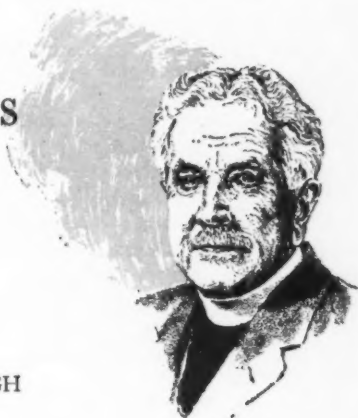
—*Gazette*, Augusta, Kans.

NEW CHRISTIAN ADVOCATE

*This is a digest of a sermon preached at the rededication of wartime-gutted City Temple, London, and is from the book, The Living Church, Bethany Press, 1959.*

# Thoughts that control your life

By LYNN HAROLD HOUGH



CHRISTIANITY is a master of good thoughts. This is important because thoughts are the seeds of acts. Deeper than that, they are the basis of character. In the last analysis, what you think, that you are.

Some years ago a minor poet who sometimes had flashes of insight wrote:

*I hold it true that thoughts are things  
Endowed with body, breath, and  
wings,  
And that we send them forth to fill*

*The world with good results or ill.  
That what we call our secret thought*

*Flies to the earth's remotest spot  
Leaving its blessings or its woes  
Like tracks behind it as it goes.*

Paul urged the Philippians (4:8) to think of all good and gracious things because they could thereby put goodness in control of their lives. If you think of things that are true, you move toward truth. If you think of things that are honorable, you move toward being honorable. If you think of that which is just, you move toward justice. If you think of that which is pure, you move toward purity. And if you move toward appropriate

tion of the lovely, the gracious, and the excellent, these things enter into your life. Thoughts control the citadel of the soul and put the king of their choosing upon the throne.

**THE BATTLE** of the Christian life is, in its deepest places, a battle for good thoughts. The men who allow their thoughts to be controlled by vagrant fancies never achieve true character. Unstable as water, they cannot excel.

The men who are not all the while conducting a critical examination to see that prejudices are prevented from taking the place of clear and honest thinking are confronting the possibility of moral as well as intellectual disaster.

The men who fail to wall the city of the mind with guards against evil thoughts have already surrendered, in principle, to evil.

The men who deliberately put thoughts of goodness in command of their lives are preparing for the triumphant entrance of the Master of all good thoughts.

As the years go by, the face of a man tells more and more clearly what is happening in the battle of his thoughts. There is a noble serenity which comes only as lofty thoughts are securely victorious. Christians are united in a fellowship of fighters for good thoughts which lie back of all good living.

**THE MOMENT** we stop to think of it we realize that literature

has its own place in determining the thoughts that master the life. Books come to us as friends of the good life. Books come to us as foes of the good life. Many a book has a bad eminence because of its power to corrupt the mind.

Subtle artistry, brilliant organization of material, the creation of a style of fascinating distinction cannot give us the right to avoid the testing questions: Is this a book which enriches and purifies the mind? Is this a book which feeds an imagination set on the enthusiastic contemplation of evil?

Books must be halted as they reach the country of the mind. They must be examined by customs officers who know the difference between loyalty and disloyalty to the good life. Actually our society confronts the possibility of being corrupted by bad books.

The Church must speak with no uncertain voice. When freedom means freedom to corrupt, it is false freedom. When liberty means the liberty to poison the mind, it is not the liberty for which good men would be willing to give their lives without a struggle.

If we cannot call in the laws of the land in this great conflict, Christian consciousness must set forth its own laws in such a fashion that every man of good will sees his responsibility and the tragic consequences if he fails to meet it, as well as the glorious results which come from an understanding vote

as to the books which he will allow to have a share in the formation of his mind.

As a matter of public guidance the praise of good books should always have a greater emphasis than the condemnation of bad books, though the latter is necessary. It is always more important to keep in our minds that for which we are fighting than that against which we are fighting. So the emphasis of Paul's, "Think on these things," expresses the very genius of the good life.

THE CHURCH finds a living voice particularly in the words of the preacher. In a unique sense he is the leader in the attempt to secure the reign of good thoughts. In a sense the Church is created by preaching. It is led to fullness of life and thought by preaching.

The very words of the preacher should capture the magic of good thoughts. His style should be so noble and gracious that it is worthy of the Christian message. Those who listen to the preacher every Sunday should be subjected to a bombardment of good thoughts. "Have this mind in you which was in Christ Jesus," covers many things beside those in the thought of the Apostle when he uttered these words.

The preacher, so far as in him lies, should make real to his congregation every aspect of the mind of Christ. His thought should be

illuminated by the best that has been thought and written in the world. And all this should be claimed for the mind which is to be made worthy of Christ.

In a sense preaching is a literary incarnation of goodness. The conscious or unconscious depreciation of the pulpit is a sorry thing. And there has been altogether too much of it in our time. The master of proclamation is necessary if Christianity is to be kept vital.

THE MESSAGE of classical Christianity is the heart of the good words and the inspiration of the good thoughts of the preacher. In Christ, God has become real to him, and he shares this reality with his hearers. In Christ redemption has become mastering to the preacher, and his word is ever the word of the Cross.

The compulsion of Calvary gives carrying power to every word on every subject which the preacher utters. He sees everything with eyes which have seen the Cross. As he thinks of these things and speaks of these things the gracious glory of Christianity becomes luminous in his speech. So the Christian revelation, as it lives in his mind and heart, masters his pulpit and becomes a living force in the minds of all who listen to him. It becomes the center of all the good thoughts which they think and of all the good deeds which they do.

As the living word of the Chris-

tian message is heard and accepted, it crystalizes into character in the lives of those who hear it and accept it.

This begins by being an individual experience. It goes on by becoming a social experience. Together the men belonging to the Christian fellowship think the good thoughts inspired by Christ. Together they find these thoughts sinking into the depths of their souls. Together they find good thoughts becoming good character.

A thought is multiplied in intensity whenever it is shared with another. The social experience of good thoughts is one of the deepest experiences of life. The social experience of the essential Christian thoughts is part of the richness of the life of the Church. Paul's "think on these things" is addressed to the Christians at Philippi, and beyond to all Christians as groups in every age.

If there is a sense in which Chris-

tianity is what a man does with his thoughts in solitude, there is a sense in which religion is also what a man does with his thoughts as they spring to life in fellowship with other men. Together the individual thinkers in Christian society enter into that creative experience of the good thoughts of God and Christ which make good character. Of course the living Christ is a dynamic presence in it all. God in us is the hope and glory of good thoughts and good life. The flash of sympathy by which a lonely thought becomes a social experience is very especially characteristic of Christianity.

So, together we must hear and accept the good and Christian thoughts which will control our lives and determine our character. Together we must think of these things and be remade according to the purpose of God. And in this fashion we will find each other in loving fellowship.

### **God's Discretion**

God does no violence to secondary causes in the accomplishment of his ends. He accomplishes them all through the inflexible mechanism of necessity without warping a single wheel. His wisdom remains above (and when it descends, it does so, as we know, with a like discretion). Each phenomenon has two causes, of which one is its cause according to the mechanism of nature; that is, natural law, the second cause is in the providential ordering of the world, and it never is permissible to make use of the one as an explanation upon the plane to which the other belongs.

—SIMONE WEIL in *Intimations of Christianity* (Beacon Press, \$3.95).

To have tensions is to be in tune with the times. But it's entirely possible to live without them—and easier.

## *How do you handle anxiety?*

By B. DAVID EDENS

**B**Y AND LARGE, human beings have the capacity to live through emotionally upsetting situations—even crises—and to bounce back when they are over. There are, however, some people for whom life is a series of little and big crises. In such instances we may expect more than an occasional passing emotional upset. There may be signs of prolonged and intense anxiety and tension. The time to become watchful, therefore, is when emotional upsets come frequently, shake us severely, and fail to wear off after a while.

George S. Stevenson, in an excellent pamphlet on *How to Deal With Your Tensions* (Better Mental Health, Box 2500, N.Y., N.Y.), lists some guideposts to help us recognize when this is happening. Here, in the form of questions, he

presents some of the effects that show. If any considerable number of the reactions listed below are getting to be the rule with you, that does not mean disaster. But it does indicate the need to deal with the situation constructively.

*Do minor problems and disappointments throw you into a dither?*

*Do you find it difficult to get along with people, and are people*



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*having trouble getting along with you?*

*Do the small pleasures of life fail to satisfy you?*

*Are you unable to stop thinking of your anxieties?*

*Do you fear people or situations that never used to trouble you?*

*Are you suspicious of people, mistrustful of your friends?*

*Do you have the feeling of being trapped?*

*Do you feel inadequate, suffer the tortures of self-doubt?*

If your answer is "yes" to most of these questions, there are several things you might do. There are, to begin with, certain simple, practical, constructive things you can do for yourself.

These measures are for the most part positive forms of action. And action, of course, is nature's instinctive response to a threat of any kind. Primitive reactions like flight or fight can rarely serve us in a modern world.

**1. Talk out your problem.** If something is disturbing you, don't bottle it up. The adage holds true that honest confession is good for the soul. Find some level-headed, understanding person and share your burden with him. Prayer, sharing our concerns with God, may also help us more realistically evaluate our situations.

**2. Channel your hostility.** Almost everyone gets angry. Jesus was indignant at the money-changers in the temple. The expression of anger

is not condemned in the biblical account except as it is done apart from the covenant of forgiveness and reconciliation.

Jesus recognized that anger was inevitable, but that quick reconciliation was necessary to vital religious living. *Be angry but do not sin; do not let the sun go down on your anger, . . .* (Eph. 4:26). On another occasion Jesus said, *"So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."* (Matt. 5:23-24.) This normal way of handling hostility in the covenant of love is also coupled with the experience of tender-heartedness and forgiveness.

**3. Take a break.** Escape is no permanent solution of our problems. But it is perfectly realistic and healthy to escape long enough to recover breath and balance, enabling us to take an objective look at our subjective problems. Making ourselves "stand there and suffer" is a form of self-punishment, but it is not a sensible way to solve a problem.

There are a few simple things that may help us catch our emotional breath—read a good book, participate in wholesome recreation, take a brief trip for a change of scene, do something for others. These may prepare us to come back and deal with our difficulties when

we are more composed and, therefore, have more perspective.

**4. Admit the possibility of error.** Some people cannot lose an argument. These people are not happy with their "imagined psychological maturity," as psychologists would describe it, or with their "self-righteousness," to use the language of Zion. To them life is a hard battle with a short stick which they dare not stop swinging. Don't be afraid to let the defense rest occasionally.

**5. Don't play God.** Remember your finitude. The apostle Paul reminds us that . . . *we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us* (2 Cor. 4:7), and he urges us not to think of ourselves more highly than we ought to think, *but, to think with sober judgment, each according to the measure of faith which God has assigned him* (Rom. 12:3).

Jesus asked, in this connection, "*And which of you by being anxious can add one cubit to his span of life?*" (Matt. 6:27). Some people expect too much from themselves, and get into a constant state of anxiety and frustration because they think they are not achieving as much as they should. They try too hard to achieve perfection in everything.

Admirable as this ideal is, it is an open invitation to failure, for no one can be perfect in everything. Decide which things you do well

and put your major effort and interest into these.

The wag who invented the joke about the man with an inferiority complex had more wisdom than he knew. He quoted the psychiatrist, you remember, as saying to his patient: "You don't have a complex. You really *are* inferior!" Wayne E. Oates states in his book *Anxiety in Christian Experience* (Westminster Press, \$3.) that:

The beginning of growth is when a person accepts his limitations, and realizes that he is acceptable in spite of his inferiorities. These inferiorities then become his bond of unity with the rest of humankind, not badges of his isolation from others. They become, not blind driving forces that compel him unconsciously to present a superiority facade that accentuates other people's difference from and inferiority to him. Rather, his inferiorities become marks of the dying of an old self and the birth of a new life of inner security. These inferiorities are no longer the tortuous treadmill of one feverish act of meritorious appeal for approval after another until one faints from exhaustion. These marks of inferiority become transformed into altars of acceptance by grace, unearned, unmerited, unsought for—the gifts of the gracious Spirit of God.

**6. Curb criticism.** Jesus, with penetrating insight, said, "*Judge not, that you be not judged. For with the judgment you pronounce you will be judged . . .*" (Matt. 7:1-2). We all know people who consistently criticize others for

their troubles or shortcomings. Others believe they never get a square deal. These people are using a defense mechanism called "*projection*," attributing to others wishes or faults that they will not claim as their own. Often criticism reveals more about the person doing the criticizing than the person being criticized.

Remember, each person has his own virtues, his own shortcomings, his own values, his own right to develop as an individual. Instead of being critical about the other person's behavior, search out the good points and help him to develop them. This will give both of you satisfaction, and help you to gain a better perspective on yourself as well. Ian McLaren, the Scottish preacher, said, "Be kind, for nearly everyone you meet is fighting a hard battle."

**7. Participate in the life and work of a church.** Wayne Oates feels that personal religion at its best is an individual's discovery of eternal and satisfying relatedness in his universal field of inter-personal relationships, whereby he lives with courage and sensitivity, and without morbid defensiveness and loss of feeling. As Gordon Allport puts it (*The Individual and His Religion*, Macmillan Co., \$2.75), "A man's religion is the audacious bid he makes to bind himself to creation and to the Creator. It is his ultimate attempt to enlarge and to complete his own personality by

finding the supreme context in which he rightly belongs."

In Christian communions, this "supreme context" is the kingdom of God, the "audacious bid" is faith in Christ, and the "binding power" is the obligating demand of Christian discipleship. Paul Tillich believes that whatever concerns man ultimately is his religion, his god. Money, sex, prestige, power, among other important things, can become our god by taking first place in our lives. The Church and the Christian faith help us assess our allegiances and clarify our loyalties in order that there be no idolatry to minor values.

The Church, as a true spiritual community, affords help in bearing our own burdens and affords ample opportunity for us to bear one another's burdens and so fulfill the law of Christ. This is the caring concern of the Church. As we participate in this fellowship of concern, we reduce the feeling of our creaturely finitude which makes of mankind a "lonely crowd."

Underlying these seven concrete suggestions is a basic philosophy fundamental to healthy emotional living. That is the philosophy of faith—faith in ourselves, faith in others, faith in God. These three will have all in all to do with your being able to live the abundant life which Christ came to give. Mental health depends not upon being free of problems, but upon facing and solving them adequately.

## Dementia Lakadaisica • • • • •

*Editor's note:* The following chapter is printed by permission of Twenty-First Century Publishers, Inc. It is taken from the distinguished book, *Political Extinction: Little Known and Long Dead Political Parties*, by Prof. Studious O. Relevant.

ONCE upon a time there was a Communist whose name was Ivan. He belonged to a party cell of a suburban town in Satania.

Well, "belonged" isn't quite the word because, frankly, Ivan wasn't a very good Communist. He was fond of saying, "I'm not much of a party man, you know. But I *believe* in Communism. That's the reason I keep my dues up, even if I don't attend the meetings."

One day the cell leader came to call on Ivan. "Ivan," he said, looking at the pictures of his host's three children, "we have a problem."

Ivan waited and in a moment the cell leader continued: "People like you and a lot of other comrades have been moving into the village so rapidly—building homes, having children, working hard—that we have a whole crop of growing youngsters who need instruction in just what we Communists stand for. I have suggested a Juvenile School of Collectivist Thought."

"An excellent idea," said Ivan relieved that the cell leader's reason for visiting him was not more portentous. "I'll send my kids."

"That's what every party member says," replied the leader.

"Well, then, you've no problem, have you?" continued Ivan. "Set up your school. Let me know how much my share is."

The party leader paused even longer before continuing, somewhat tentatively: "That's what party members say. That's what's licking us."

Ivan shifted in his chair slightly, perplexed, and said, "What do you mean, 'that's what's licking us'? You've got the kids and you know what needs to be taught."

"Taught by whom?" the cell leader quirked softly.

"Wait a minute," the host protested. "Don't go getting any bright ideas about roping me in on one of those every week deals. I've got a family to raise and a boss to please. I don't know why you professionals are always trying to shift responsibility off on other people. I believe in the party and all that. But I haven't got the time."

The cell leader's tone was harsher now. "I understand. You believe in revolution—unless it involves revolt. You want your kids to grow up to be good Communists. *No you don't!* You *sorta* want them to—if it isn't too demanding on your time, your mind, or your strength. Well, get this Comrade: A sorta good Communist is as useful as a sorta good egg!"

—R. BENJAMIN GARRISON, *pastor, First Methodist Church, Bloomington, Ind.*

*A young married's candid answer  
to a minister's pertinent question.*

## *Dear Pastor, here's my answer...*

By OLIVE H. JIMISON

EVER since I first became a member of the Commission on Membership and Evangelism, you have been asking a question, "Why do we lose our young adults almost immediately after they marry until their children start to school?"

I have been thinking about this question for some time now. Paul started to school last year (now I have only two youngsters at home). Last year I started to work actively again in the church. We were a young couple like the ones you ask about—temporarily "lost" during the first five years of our marriage.

During those years, a newly married couple has much to learn. If we had gone to school to attempt to learn how to manage those first five years, it would have taken so long and the lessons would have been so hard that most of us would probably have lost the desire to marry.

Yes, we all *know* that the church is a vital factor in our lives; we believe it. Then why aren't we there? What are we doing? You know, it takes the first year or so for the new Mr. and Mrs. to realize that they cannot remain completely inde-



*In addition to her role as a homemaker, Mrs. Jimison is a nurse in pediatrics—in her daily "spare time."*

pendent and yet they must struggle to maintain some individuality.

Couldn't this be the answer to why men insist upon frequent naps at ridiculous times? Certainly little wife doesn't understand. And couldn't this struggle account for the young wife's buying sprees and insinuations that she needs to get out of the house? She doesn't really want to make her husband unhappy—but then she can't run the risk of being Peter Pumpkin-eater's wife either. Because first babies sometimes come sooner than expected this adjustment may not be completed before the next one begins.

NEW CHRISTIAN ADVOCATE

While we are expecting the first child, we return to church for awhile. Our thoughts during those months are long, long thoughts. How can we help but be reminded of God's powers. The uncertainty of childbearing, with its responsibilities, its potentialities, its awesomeness brings the family closer together—and to the church.

The baby brings happiness along with all the confusion he creates. Soon after he is baptized, the family finds itself in another struggle for individuality.

About this time the economic struggle shows its teeth, if it hasn't done so before. Doctor bills, shoes, clothes, food, rent, installment payments, an automobile—all of these are insistent. We're still pretty new at all of this, and we seldom go anywhere anymore.

We do come to church each time a new baby comes or relatives visit, and on Christmas and Easter; for it's still our church. We've moved several times—we didn't always give you our address; but you managed to find it during the every-member-canvass.

The first years are more than hectic. Maybe in college we both knew where we were going—what we wanted to do in life—but taking a partner into our private enterprises has meant a lot of rearranging for both of us. Then with the advent of little junior partners, profits had to be split more ways.

I think, Pastor, that it took those

years in which you "lost" us to set new goals, new objectives, and new purposes we could have in common. We didn't mean to leave out the church, but you know the church didn't make any great effort to prepare us for marriage and for the first five years. We had to face up to the things as they came, and they were there, staring us in the face.

Of course, we knew all the moral things taught by the church. We knew that chastity and fidelity are essential to marriage. We knew that to bring up a child in the way he should go is our responsibility. We haven't forgotten; that's why we're back again.

What did you have for us during those five years? We needed to learn about each other—about our children—our community. Sunday morning is mighty hectic with Daddy who likes to sleep late, children on different diets and schedules that vary weekly.

Frankly, during those first few years, we young couples needed something the church didn't offer. Yes, we would have liked to tithe. In all my years in the church nobody has ever offered to help me find a way to tithe. And you forgot to tell me I could tithe time as well as money.

I have problems with my husband; he has problems with me, too. We both have need to know about our children. Why did we have to go to the Red Cross all the

way downtown to learn about infant and child care? They didn't remind us that our baby was a child of God. Why did we join a folk dance class in a nearby school? We needed some physical exercise and wanted to do something together—would just as soon, in fact would rather, have joined one at the church.

Why are our colleges the only places we can find a nursery school for our children? Why did we take a class on how to invest our money wisely at the local real estate school? (Someday we may have some to invest!) There were only social groups at the church—we wanted to learn as well as have fun: learn about ourselves and our families.

It took us so long to find out where we were going. Some find out sooner, some take longer, and some never find out. We both know that to belong means to work, but we have to have either enough money for baby sitters or to have our children grown before we can be active in our church.

During those first years of marriage we, as individuals, need something that is not readily available in our church. We always see and hear that families who pray together, stay together. We have learned to live together and to work together pretty much on our own. Now we are learning to pray together—and you're helping us.

We needed the church, but until we started our children to Sunday

school, we didn't know how much you needed us. Too bad we lost out those five years; but we had to find out where we were going and what we wanted to do when we got going. We surely are glad we came back, for we missed you. You really wouldn't have wanted to be part of our struggle. You seldom get to be a part until the family is going down for the third time, or until circumstances knock the pins from underneath it.

Pastor, our young families need more than Sunday sermons, Sunday school lessons, woman's societies, men's clubs, and brief visits by pastors. We need to be learning, doing, and serving. It takes those years you've been wondering about to find out how to fit all those pieces into their places—some never even find all of the pieces, let alone figure out how to fit them into the puzzle.

We really needed the church while you were "missing" us and wondering why we weren't there. We're sure glad to be back. Now you probably wish you hadn't even asked the question while you were in my presence, but maybe it will help some.

### IS THIS YOUR PROBLEM?

*Does your church have difficulty helping the young marrieds? How do you serve them? If your methods are unusually successful, will you write us (keep it brief) in reply to this young mother?—Eds.*

NEW CHRISTIAN ADVOCATE

By JOHN WREN-LEWIS

# SCIENCE RELIGION AND SUPERSTITION

*The beginning of religion  
is in an understanding  
of the phrase, "God is love."*

IT IS OFTEN said nowadays that there is no longer any conflict between science and religion. True—but it obscures the truth.

Ever since Freud first launched his attack on religion, theologians have asserted that psychology has no right to pronounce one way or the other on such questions of metaphysics as the existence of God. Psychology, they say, can only study how a belief arises in the mind; it cannot settle the truth or falsehood of that belief.

They then usually go on to produce philosophical "proofs" of the existence of God, and proceed from there to justify all the other beliefs and practices of their particular brand of religion. The psychologists, however, are unimpressed, for

the argument is really extremely dishonest.

It is the sort of argument no Christian ought ever to use, for Christ explicitly warned his followers against it. He knew that abstract metaphysical assertions are meaningless in themselves—they have meaning only in life, in practice.

The truth is that Freud never claimed to disprove religious beliefs. What he showed was that in practice religion means escapism for many people, and that their God is, as a matter of sheer practical fact, a "projection" from their own minds and no more. This is not an argument to be refuted; it is an unpleasant fact to be faced, and when some theologians try to escape into abstract metaphysics we suspect that they are not facing it.

If we once make the effort to face it, we discover something very

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interesting. For when we look closely at religious history to try to see what was the essential difference between real religion and superstition, we find that the things which were always singled out for attack were precisely the things that Freud attacks in contemporary religion, namely, belief in a God who is really only an imaginary father-figure, and a consequent "escapist" attitude to life involving subservience to moral laws.

For instance, William Blake mocked at the God worshiped by the conventional Christianity of his day when he wrote a poem whose very title sums up the whole Freudian idea of "projected father-image" in a single word—"To Nobadaddy":

Why art thou so silent and invisible,  
 Father of Jealousy?  
 Why doest thou hide thyself in clouds  
 From every searching Eye?  
 Why darkness and obscurity  
 In all thy words and laws  
 That none dare eat the fruit but from  
 The wily serpent's jaws?  
 Or is it because Secrecy gains females'  
 loud applause?

Here, a century before Freud, is the whole Freudian case against religion—formulated by a Christian in the name of Christ. And when we come to look at the matter in this light, is not the Second Commandment itself directed against "projection"? For the Jews of old were referring not only to idols of

wood and stone when they forbade the making of "graven images." The rabbinic commentators make it clear that the commandment included—indeed, referred primarily to—*mental* images. Men were warned that worship of a mental image was idolatry, because it was something utterly different from the worship of God.

THE REAL import of Freud's criticism of religion, then, is that in the modern world religion has too often become an *ersatz* article, which is the very opposite of what genuine religion is meant to be. Perhaps the clearest indication of this is the failure of most modern Christians to make anything of the doctrine of the Trinity. This doctrine was thrashed out by the early Church precisely in order to guard against false religion, and while it is still possible for people to accept the doctrine and yet to go on believing in God as an "old man above the sky," it is very much more difficult for them to do so and requires a good deal of intellectual jugglery to cover discrepancies.

Most ordinary people today feel that the doctrine is simply an intellectual puzzle best left to the theologians. This is the plainest possible sign that the things they have been taught to associate with belief in God have nothing to do with real Christianity at all, but only with superstition.

Does that seem shocking? No

doubt it is too sweeping, but let us remember Christ's own test, "by their fruits ye shall know them."

What are the fruits of Christianity? This at least—a life which is more intense, freer, more spontaneous, more overflowing, than anything the world can ever know. But the life of Christian communities today is too often distinguished from that of the non-Christian world only by being narrower, duller, more inhibited, and more exclusive. If it were otherwise, people would never turn away from the church as they do—they might hate it, but they could never ignore it.

This is frequently acknowledged by Christians, but they do not usually realize what it means. They tend to say, "We haven't been good enough Christians," but that misses the whole point of Christianity. The truth is that where there is no life there is no Christianity at all, but a perversion masquerading under the same label.

Once this is recognized—but only then—it is possible to see that modern science, so far from being in conflict with religious belief, actually drives us toward a rediscovery of genuine religion, in varied ways.

In modern astronomy, for instance, it is becoming increasingly clear that our ordinary notion of the universe as a place is fundamentally false. The principle of relativity indicates that the real universe we live in is the universe of people—"the totality of observ-

ers"—and all the starry spaces which we normally think of as containing human beings are really contained within relationships.

**N**OW THIS IS what genuine religion has insisted the universe is like; the ancient Hebrews were taught by God to see the world like this. When we allow ourselves to become overwhelmed by questions of physical size, when we concentrate upon seeing the universe as a place in which we have to "make our way in life" and regard meetings with other people as, in essence, only incidents in this business of making our way, then we are giving way to just that attitude of mind which is characteristic of fallen man. We might call it the "worldly" attitude of mind.

The reason why the prophets all down the ages have singled out the notion of God as an "old man above the sky" for their bitterest attacks is that it is essentially bound up with this "worldly" view of reality. It is when we are thinking of the world as first and foremost a place that the word "God" automatically suggests an Omniscient Overseer somewhere "above" the world: It is when we regard the universe as primarily a material system spread out in space and time that we are forced to conceive of its Creator as a Great Designer and Controller somewhere "outside."

Before we can come into a real belief in God, we will have to

undergo a radical repentance or "change of mind" and see the world altogether differently, as I shall show in a moment. When we are looking at the universe in this "worldly" fashion it is really a Godless world we are imagining, for the very act of imagining it like that drives God out—this is the "evil imagination" which the Jews held to be the cause of the fall. The cynic expresses the essence of this view very well when he says, "The world's my oyster," for to see the universe as essentially material is to see it as something to be exploited.

The danger of false religion is that it enables us to go on taking just this godless attitude while deceiving ourselves that we are worshipping God and engaging in the business of "saving our souls" or "making our pilgrimage to heaven." It is perfectly possible to live a life of exploitation without being obviously a servant of mammon, for emotional and spiritual exploitation are just as real as financial exploitation. The sin of the Christian churches today is that they are so often homes of emotional and spiritual exploitation.

If we take seriously the statements of all the great religious pioneers that we only see the world aright when we are living right, then it would follow from the emphasis of all religions upon love that we begin to see the world aright in those rare moments of experience when

we are jerked out of our ordinary "worldly" attitude to life into love-relationship.

As Shakespeare put it, "Love sharpens the faculties to perceive actualities." And it is in just these moments that we do begin to see the world in the way that I suggest modern physics is telling us to see it, as a personal world.

When we love people "the whole world lives in their light," as the great modern Jewish scholar, Professor Buber, has put it. But it is also in this experience of love that we encounter a real process of creation, not an idea of creation, such as is deduced by abstract argument from "design" in the physical world in order to boost up the false notion of an almighty Designer, but creation itself, for in love we are created as persons.

We actually become more ourselves in love—and here again modern science points us towards real belief in God in quite a striking way, for modern psychology has established that our existence as free creative persons is not something we possess in our own right, just by virtue of being born, it is something given to us by love.

Children reared from birth by animals are not persons at all; they are simply humanoid animals. Love, therefore, cannot be just something we feel or make or do, as our "worldly" wisdom would have us believe: It must be, as lovers have always felt, a power and

a reality in itself, a power that exists before us and makes us as we enter it.

It is indeed a power with very much a will of its own—a "Lord of terrible aspect," as Dante said, capable of making demands on us and judging us, yet also of seeking us out, when we have forsaken it, and winning us back; as the old saw has it, in defiance of the scorn of the worldly-wise, "love will find a way."

IT IS THIS discovery, "that Love can love and be loved," that is the beginning of real belief in God, as that great English Catholic of our own day, Charles Williams, has said.

Let us not forget that when the Jews of old wrote of God creating the heavens and the earth they were not defining the word "God" as we usually think; they were writing for people who already knew what the word God meant, who had already written that the Presence of God, the *scheckinah*, lies "between man and man." What they were asserting in their Book of Genesis was their faith that Love, who creates man, also creates and rules the whole material order—which is not in any sense the beginning of religion, but almost the final act of religious faith, a faith which did not find its full vindication in human experience until a Man who was the one perfect embodiment of Love rose from the grave.

The beginning of religion is in the simple three-world creed of John, "God is love"—which means literally and exactly what it says, not that God, the old man above the sky, is loving, but that God is love, that Love is the almighty Creator of man and the universe.

Once we have come to see this, it is clear at once that the doctrine of the Trinity is no intellectual puzzle, but an actual design for living. It tells us that, if we are really to live, we must know love aright—there is a constant temptation to slip back into worldliness and deceive ourselves that we know love when we do not, as John always insisted—and that we only know aright when we know it as a three-fold activity of giving (fatherhood), acceptance (sonship) and interpretation or overflowing (spirithood).

Love, in other words, begins with giving, but giving without acceptance of the other is merely patronizing benevolence, not love, and even give-and-take is not love if it remains shut up in herself—it is obsession; true love must always be going out beyond itself, as the Church was forced by the Spirit of Pentecost to go out beyond itself, and extend its love "into all the world."

In this way, and in countless others, all the old familiar doctrines of our faith come alive with new meaning when we meditate upon them in the light of our deepest experience of love.

*Be still, and know that I am God . . .*

# Achieving Inner Liberty

A Sermon by  
ROY A. BURKHART

THE TWO greatest facts in life are these: You have being, and you have unlimited possibilities of becoming. But how many of us have a real sense of being as a person? How many of us are in the process of becoming? How many of us truly feel that we are becoming persons with ideals, creative ideas, a sense of mission, and a sense of destiny?

It is the sheer impoverishment of the world that so many people, before they reach the middle years—yes, even before they get out of adolescence—lose the capacity to grow and are caught on a dead-level.

Some years ago a pageant was

*This sermon is by Roy A. Burkhardt, minister emeritus, First Community Church, Columbus, Ohio.*

offered in a theater near London in which *The Rock* was given. In this presentation a church was in the process of being built. The cockney workmen became discouraged. Then unseen allies came to help them. They saw visions of the past and they received words of comfort and courage from one who was called *The Rock*. The chorus of the pageant was written by T. S. Eliot and in it he describes the sickness of our times:

*Our age is an age of modern virtue  
And of moderate vice  
When men will not lay down the  
Cross  
Because they will never assume it.*

As the pageant progressed, group after group who thought they held the secret of the world's salvation came to the stage. They were the black shirts and the red shirts. But the chorus sang these words of profound insight: "There seems no hope for those who march in step."

There is no hope for such—no hope for enriching discoveries in their own souls; no hope in their doing anything creative in the collective life of the community and nation; no hope really for our free way of life.

Jesus called us out of the solids of humanity to a regal independence. He was not concerned with conformity. He challenged us to a

regal recklessness and noble daring. Jesus knew of our being and he believed in the possibility of our becoming. Jesus saw man as a pioneer scaling new heights, stopping at nothing short of peace.

The way of Jesus is a challenge to the most daring, hazardous quest ever made by the soul. It is a way of life for heroes. We are infidels if we take the passion of Jesus and make it conform to our little patterns of practicality.

But this is what Christians have done, and that is why it is said of our generation that enthusiasm is gone, inspiration is lost, love is withheld. Communism is determined to conquer the world.

Prophets on every hand see this. David Reisman points to it in his book, *The Lonely Crowd* (Yale University Press, \$5, Doubleday Anchor Book, \$.95), when he says, "Persons today become what others expect." There are few persons today who even desire, let alone fight for, the private life. How few want to be themselves, to become the true likeness of the God-image. How few are ready to be a person—to win true inner liberty.

### What Are the Forces That Destroy the Self?

There are a number of these forces. Man has been running from himself. He discovered America before he discovered the circulation of the blood. He prefers to conquer nature rather than to conquer him-

self. So he moves into the mass, takes refuge in the crowd, becomes herd-minded. He does what the group does. This prepares the way for tyranny and dictatorship.

For three centuries after the Resurrection the Church was the quality relationship in which persons found the inner liberty that could withstand any outside tyranny. The power of persons in fellowship became so great that the Roman empire was overthrown.

Then a tragic thing happened. The pattern of Rome was put upon the Church and much of the life was squeezed out of the Church. Increasingly men surrendered their inner liberty to an outer authority. And while there have been recoveries in the Reformation and in the Wesleyan movement, there is a desperate need of a recovery now for, despite the psychological revolution going on all over the world, the power of group pressure grows.

This conflict is not new. It has always been true that persons had to fight for the private life and face social penalty to be a person.

An unpublished story of Robert Frost tells of his struggle during his college days. He was awaiting admittance into a student fraternity and was told confidentially that only one factor was delaying his entry: The fact that he took long walks by himself into the woods. In other words, a great future poet was caught red-handed engaged in

loneliness. He was caught being an individual with an inner life of his own, instead of joining the crowd in small talk or prejudices.

When they asked him what he did while walking alone in the woods, Robert Frost was not foolish enough to admit that he went out alone to write poetry. Instead, he answered, "Gnawing the bark off trees!" and he was accepted.

One reason, therefore, for the loss of the person—for the failure to achieve inner liberty: It is easier to become lost in the crowd. There is another reason: We are busy. Outside pressures are so great that we do not have time for winning inside liberty. Jesus faced this, for we read, "Many people were coming and going, and Jesus and the disciples could not find time to eat."

However, a person can be busy and still find inner liberty. The question is, are we running our lives or not? Are we taking time to be a person? If we are, we will get more things done, and done well. In fact, we can move toward mastery in our physical life, in our spiritual life, in marriage, in parenthood, in vocational and civic life, and with it all find satisfaction from being a person—from a state of being. Then we do what we do, not to escape ourselves, but because we love.

There is another reason why many people miss being a person: They count on things rather than

on the power of life about them. Hermann Hagedorn once commented on the heroic business era of which Robert Brookings was a part, "It carried civilization to vast desert areas, uncovered hidden wealth, made the American standard of living the envy of the world. The tragedy was that its triumphs, born of earth, remained true to their origin. It healed the bodies of men and trained their minds and gave their religious ceremonials expensive settings; but it did nothing to give their lives meaning. . . ."

Our security is in God. God is totally present. To focus in self, in others, or in materiality will leave us a distraught committee of selves trying to out-vote each other. But turning to dynamic spiritual resources leads to inner leadership, to inner freedom, to a sense of being, to the amazing freedom to become.

### **How Can We Find Inner Liberty?**

How can we become the true self in Christ?

First we must give ourselves totally to the leadership of Jesus Christ. How do we do this? We begin, like the early Christians, to follow him as a human friend. Jesus demands of us no initial theology. Begin seriously to do what he says. Start with the Beatitudes. By the power and grace of God do what he says. You will come to know God and the power of God.

As you do this with all your

heart, more and more you will reveal the likeness of the God-image. You are the image of God. You can be an illusion or you can, by his grace, have the likeness. What is the likeness of that image? It is that your living is marked by giving, not getting; by caring, not ignoring.

We need not argue how important these qualities are in every relationship of life. Neither do we need to argue that God's grace is infinite. To enter into his grace and to achieve the likeness of the God-image takes more training than to be a great golfer or a great surgeon. To find the inner liberty for the wholeness of the self is all-important, for the wholeness of the self is the supreme achievement in all living. And liberty will grow in the world only as it is won in the heart.

Second, as we give ourselves to the way of Jesus we not only come to know who we are, but we come to know the person we can love. As we understand ourselves, people around us are understood. Kindness beginning with us moves out to others. Being free to love we do not withhold love and we have the requirements for the most creative human relations. But again, this involves a lifetime of training.

How do we know that we are moving toward self-knowledge? The signs are these: We are moving toward joy, toward thanksgiving, toward reverence, and awareness.

Finally, we need times to be alone. The Psalmist said it: "Be still and know that I am God." One can only be totally with others if he knows how to be totally alone. If I may be personal, my life has been a busy one.

But I have found a saving art. I take time to be alone at bedtime and in the early morning. The results have been a healthy body and peace of mind. Increasingly I believe I know joy, am free to love and be loved, and am able to see more clearly. Moreover, my body serves me, at 63, better than ever.

What is the method? At night in silence I emphasize receptivity, seek a sense of God, try to see myself as I am and can be, see others with all my heart, even those in the agonized areas of the world. I try to be aware of all that gives the quality of gratitude to my heart. In the early morning again I am receptive. I just open my heart and mind. I can say that the great insights of my life have come then, and with them an increasing sense of inner mastery.

We come back to our starting point now. The great two facts in life are: We have being, and we have infinite possibilities of becoming. And what happens inside of us will determine the worth of any achievements in the outer life. Intimate personal achievements in terms of inner liberty are basic to any sound and lasting achievements in our outer world.

## *What does Sunday mean to you?*



*Sunday is my day to do nothin'.*

By WILLIAM C. SNOWBALL, SR.

**When humor went  
into these homes  
the people went out  
—to go to church.**

THE NATIONAL carelessness for things spiritual weighed heavily on the hearts of Evangelism and Membership Commission members of the First Methodist Church, Salem, Ohio, who met for the first fall session. "What could be done about this absence from divine worship at church?" members wondered.

Determined to find an answer

*William Cuthbert Snowball, Sr., is minister at the First Methodist Church in Salem, Ohio.*

*Insatiable appetites.*

*So on Sunday I tend the stove at home. Even a sermon makes them hungry.*



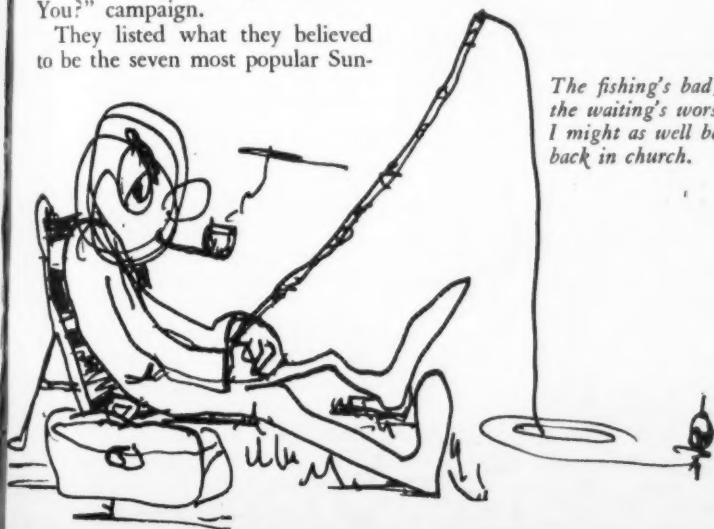
they asked a more basic question: "What does the Sabbath mean to the people?"

The commission questioned and observed members of the congregation. Their querying and probing gradually developed into a challenge and flowered into a lively, "What Does Sunday Mean to You?" campaign.

They listed what they believed to be the seven most popular Sun-

day deterrents from church—and then they sat down and meditated upon them.

Fruit of the meditation was a new idea: Instead of the usual fall pastoral letter to the flock which previews coming activities, they would



*The fishing's bad,  
the waiting's worse.  
I might as well be  
back in church.*

send parishioners a series of cartoons.

But cartooning is tricky business. Ideas must be sharp enough to be pointed, but not so barbed that they irritate. They must gently lampoon the seven false meanings of the Lord's day. They must make parishioners laugh at their own irrational excuses for absence from church and reach them with the real meaning of the Sabbath as the Lord's day.

A cartoonist was found, and the show was on the road.

The idea was carried out in double-fold, greeting-card format, with the cartoon on the front and a photograph of the chapel on the

inside. Messages were brief and they were decidedly to the point.

Just as intended, the cartoons scratched at the dry rot in the life which finds no place for the worship of God. And just as the commission had hoped, they brought about a re-evaluation of the power and the glory of divine worship. The people were reached!

Harvest of the campaign was increased interest and attendance at church, in the Sunday school, and in all church meetings and programs. Attendance growth which started at 12, leaped to a full-blown 324—all because a good idea was well carried out, and all in the hands of lay people.



*Hoe the garden, plant the seeds,  
Move the bulbs and pull the weeds.  
They say you reap just what you sow,  
But e'en on Sunday weeds will grow.*

# What Is a Minister's Authority?

By DANIEL DAY WILLIAMS

Condensed from Union Seminary  
Quarterly Review (Nov., 1958)

*The "in-between-man."*

BY WHAT authority do we minister in the church? By what right do we offer ourselves as preachers and teachers not just of our own words, but of the Word of God?

We will find some of our congregation standing in awe of the office of the ministry and of us within it. We will find others who stand in no awe of us whatsoever, and who are waiting to be shown with what authority we speak.

What gives this question of authority its intensity is the suspicion that much of what passes for authority in religion today is but the echo of our own human voices. We see a clear issue between a trust in human judgment and ideals, and

a trust in the divine truth which judges and corrects our human thoughts and ways. Amidst the clamor of many voices we are seeking that absolute righteousness which is God's own truth setting us straight.

The truth which God reveals and which we are to preach and teach comes in the midst of the struggles and perplexities of life. God speaks in such a way that we are bound to accept the trial and error, the searching and the suffering of human life if we are to hear and proclaim his authoritative Word. Such authority as belongs to us is that which comes only as we participate in the spirit of Christ's ministry to human life, and that means his service in the midst of human problems.

This way of looking at the meaning of authority finds its justification in the way the Bible speaks to

*From a commencement address by Daniel Day Williams at Union Theological Seminary in New York, where he teaches systematic theology.*

us about God's revelation to men.

The prophets declared the word of God—"thus saith the Lord." But the prophets were men who listened for the word of God by a constant attention to the life of their people. They looked into the faces of the hungry, the angry, the faithless. They saw the pride of nations and the hopes of the oppressed.

And they risked seeing their specific judgments and predictions corrected by history. Who would say that even the greatest prophets were always right in their predictions of what God would do? They pointed to the righteousness of God which was present, yet moving in mysterious ways.

Even more clearly, the New Testament shows that the word of God comes only through a man's bearing with the human perplexity and groping. Jesus spoke as one having authority and not as the scribes. He commanded the demons and went about healing. He called upon men who were weary and heavy laden to come and follow him, for his yoke is easy and his burden light.

But when he came into conflict with the *authorities*, when he met the resistance of men to the message of the Kingdom, the son of God did not brush aside the obstacles with a gesture of omnipotence. He had to go through them and to share our human limitations and estrangement.

And it is just this identification of the son of man with our con-

dition that became the authentic seal of his revelation of God. It was not an authority apart from his ministry which he bore; but it was the authority of the very incarnation of the spirit of ministry, that is, of a caring and bearing love, which became the foundation of the New Testament faith.

Therefore, we who minister in his name cannot participate in that decisive word of truth which he brings on any other terms than to participate in his *ministry*. And that means to bear with the dark places of human experience, to face the unresolved problems, depending upon what God can and does do to make himself known in our life as we know it.

Let us look at this view of authority in the realm of Christian ethics. Here there is a great wistfulness among us for an authority which will decide between right and wrong. Individuals and societies grow sick where there is nothing sure about moral practices.

Not long ago the Supreme Court refused to review the case of a Pennsylvania farmer who had been fined \$94 for exceeding his 1954 wheat quota. The first amendment to the Constitution declares that no law shall prohibit the free exercise of religion, and it was his religious conviction that he should use his labor to realize the maximum productivity of his land. He thought he had the Constitution and his religious faith on his side; but the

federal courts were on the other. Since the Supreme Court refused to review the case, we don't know what they might have said; but it could have been a five-to-four decision. That symbolizes our situation as we search for justice. We go from decision to decision.

**WHAT, THEN, is the responsibility of the minister?** It is indeed to preach the absolute requirement of God's righteousness. It is to witness to the justice which is the foundation of a decent human society. But the moral authority which the Gospel declares does not relieve us of the work of standing where the people stand who have to make decisions in our society, and of taking upon ourselves the kinds of problems which form the stuff of human social existence.

A layman said to be his minister a short time ago: "I appreciate your sermons, and I understand the validity of the requirements of the Gospel, but my problem now is to live a Christian life and be an automobile salesman at the present time—especially a used-car salesman."

We are saying that the moral authority in the Gospel does not exempt us from recognizing the dilemmas of salesmen or state department executives or labor union rank-and-file members. They are our problems too. We have no right to make general moral pronouncements without going through the

discipline of walking down the streets where men walk and sitting with them as they make the kinds of choices which our world offers.

If we minister in this spirit, we may have fewer general directives to give; but we may make a great gain in the realistic authority with which we speak the Christian word of love of neighbor.

This principle that authority in the Christian faith requires the ministry of a patient acceptance of human problems holds in the sphere of Christian truth itself. There is a deep craving for authoritative religion in our day, and some are willing to be told what to believe.

As John Milton observed long ago, "There is not any burden that some would gladlier post off to another than the charge and care of their religion." But here again, we cannot have the kind of truth which Christ brings in its personal depth and mystery unless we are willing to ask the questions which every man asks, as well as the new questions which our generation asks about the meaning of our existence.

We are re-emphasizing today the authority of the Scripture at the base of our Protestant faith. The Bible, read with the witness of the Holy Spirit's presence, is not just another book full of noble sentiments and inspiring ideas. The words of Jesus, "Whosoever would be great among you must be the servant of all," is not just a wise saying from an ancient teacher. It is

either the law of life which sooner or later confronts every man, or it is of no great importance. The authority of the Scripture lies in its witness to what is real for us and for every man.

Yet we cannot have this authoritative word unless we are willing to engage in a continual search for its meaning in the midst of many perplexities. Surely the history of the Scripture proves that. The Church has had to meet new scientific knowledge, new psychological knowledge, new historical research, and to ask again and again what is the center of the biblical truth which stands through all the changes of interpretation and understanding. The Bible does not automatically interpret itself.

In one of his brilliant essays which we treasure, Dr. David Roberts told of his discussion before the war with a young Nazi who saw no conflict between his Nazi beliefs and the Bible, and Dr. Roberts remarks: "What a man allows the Bible to say to him is profoundly influenced by the situation in which he finds himself."

The Bible is about the person of Jesus Christ, in whom all truth coheres. Therefore we are under obligation as his ministers to undergo the hard intellectual labor of seeking that coherence, fearing no truth no matter where we find it.

The way in which we have been putting this matter may leave some of us unconvinced; for we seem to

be saying that while ultimate authority lies with God, our sharing in his authoritative truth depends upon something we do, upon the faithfulness of our ministry, the adequacy of our intelligence.

Surely there is something wrong with our witness if it means a pointing to ourselves, for we are generally poor examples of the truth and life we proclaim. Yet, if we make the authority of the ministry something external, something in no way related to our living and our personal faith, we remove it from all that counts in real human life.

There is an answer to this dilemma. It consists in reminding ourselves that the authority to which we point is not in our possession, but one upon which we ourselves depend. When we preach the truth and power of the Gospel, we do not say, "Look at us." We say we have experienced our own emptiness and we know him who fills our emptiness.

We are "in-between-men," we Christians. We stand in between a grace which lays hold upon us and our faltering human response. We stand in between the beginning of our Christian life and the end which comes only through working out our salvation with fear and trembling. We stand in between the clashing authorities of men and churches and governments and that final and decisive Word of God which has enabled men to defy all earthly authority in his name.

## FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and  
Film Commission*

There will always be a validity in those conceptions of the ministry which put the emphasis on the authority of the office, precisely because the minister points to the grace of God which is above our feeble embodiment of it.

There is, then, a discipline which is appropriate to those who minister in the name of Christ. It is the discipline, not of self-congratulation, but of daily repentance. We stand as ministers under exactly the same need of grace as every other man. Whatever authority may attach to our preaching, we must be clear about that.

It is the discipline of a constant act of self-identification with those who are hurt, sick, lost, and in any adversity. They are not poor people who need our help; they are Christ himself asking our love. And it means a continual offering of gratitude and celebration. Nietzsche said, looking around at the Christianity he knew, "Christ's followers should look more redeemed." He was right. It is salvation that we preach. It is by the authority of God's victory over sin and death that we live.

One of the Christian martyrs executed in the last days of the Hitler regime wrote to his family: "I thank you for having given me life. I never knew that dying is so easy. I die without any feeling of hatred." There is a quiet and final authority in such a witness which stands amid the wrecks of time.

COME winter, Protestants across the nation will be studying *The Church's Mission in Town and Country*—the current mission-study theme. Since the pressure for films is always great during this period, those who plan ahead will want to make early reservations for preferred films.

One that will be useful is *None Goes His Way Alone*, reviewed in November, 1957. Produced by the Board of Missions for this study, it is notable because it shows a real situation with real people and the transformation which a well-thought-out rural program made in a farm section in Missouri.

Another film recently added to the Publishing House libraries is *The Harvest* (16 mm. sound, black and white, \$6. rental). The story is that of a minister on a three-point circuit who is asked by a farmer to persuade his son not to leave for a city job. The boy wants to marry and knows his father's acres cannot support two families. When the pastor talks to the boy he is told to practice what he preaches instead of using the country church as a stepping stone to larger suburban pulpits. The boy goes to the city, the pastor stays in the country. Teaching content is not as great as that of the other film; technical quality is equal.

By WORTH M. TIPPY

## *Robert Richford Roberts: Frontier Bishop*

**In the manner of Daniel Boone,  
he met frontier challenges from Pennsylvania  
to territories beyond the Mississippi.**

FROM birth to death, Robert Richford Roberts was a pioneer. When he first saw light in the foothills of the Blue Ridge Mountains, his father was with Washington in the Continental Army. Seven years later the family migrated to Fort Ligonier on the frontier of western Pennsylvania, 50 miles east of Pittsburgh. Here he grew up in the wilderness.

His mother had taught him to read and write, and he had a year at school at Frederick, Md. Later he became a serious student of the Bible, Wesley's sermons and Journal, the works of Fletcher, and more general reading.

Probably his most vital education came from the fact that he became a skilled farmer and a frontiersman in the class of Daniel Boone.

*Worth M. Tippy, formerly archivist for DePauw University, is author of several books, the latest being Frontier Bishop, the life and times of Bishop Roberts.*

At 14, Roberts had a religious experience that never left him. He was praying in a fence corner before going to work in the sugar bush. Suddenly the world about him seemed to be filled with light, and his soul overflowed with the love of God. There was no deep sense of sin, no anguish at an altar, no subsequent doubts such as plagued John Wesley after his experience at Aldersgate.

When Roberts was 17, Pennsylvania opened for settlement lands toward Lake Erie. He accompanied some older men, including a brother, to hunt and to locate claims in the valley of the Little Shenango. He came into possession of 420 acres to which he clung with tenacity.

At first he built a 12-foot cabin of logs as a temporary shelter. It had a crude fireplace, no floor, a low door, no windows, and a roof covered with chestnut bark that was held in place by poles. Here he lived for three years.

In midwinter, 1798, he married

NEW CHRISTIAN ADVOCATE



Elizabeth Oldham, a friend of the family, at Fort Ligonier, bringing her back to the Shenango on horseback. There were few trails and no bridges or ferries over the swollen streams. They slept in the open before camp fires. Wolves howled in the forest about them. But it was a romantic honeymoon.

Circuit riders from the Redstone Circuit came early to the country about Ligonier. They held services and formed classes in the cabins of settlers. The Roberts family, strong in their loyalty to the Church of England, were slow to accept them. Roberts' father considered them false prophets. He was the last of the big family to surrender, but finally services were held in the Roberts cabin.

Soon the preachers picked him out to be another preacher. He was stubborn. He wanted to serve God and looked upon the ministry as a

sacred calling, but he wanted to live on the land and cultivate it. After two years of resisting, he yielded to the call.

He acted with characteristic determination. Packing the necessary things on the backs of two horses, he and his wife began the 600-mile journey to Baltimore to present himself to the Conference.

Abel Stevens writes of the impression the young preacher made: "When he first presented himself to the Baltimore Conference, he had traveled from the western wilds with bread and provender in his saddlebags and with one dollar in his pocket; but his superior ability immediately impressed Asbury and the assembled preachers. In 16 years he passed from the humble position of a young backwoods itinerant to the highest office of the ministry."

Roberts was the first married man to be admitted to the Conference. Bishop Francis Asbury assigned him to the Carlisle Circuit, which had 30 points, including Gettysburg. It enabled Elizabeth to live with her mother at York 'during the first trying year.

He succeeded from the start, and the next year he was assigned to the Montgomery Circuit in the mountains of Western Virginia. He found a home for Elizabeth at Clarksburg, but she was idle and much alone. The next year was better. He was appointed as senior preacher to the Frederick Circuit,

which included the place of his birth and again enabled Elizabeth to live with her mother. The circuit extended from near Washington to western Maryland.

This year Roberts established the church at Harper's Ferry. The story illustrates how Methodism grew rapidly in the pioneer period. He had no appointment but made one. He found lodging in a friendly home. At supper his hostess said to him, "Brother Roberts, I would like to hear you preach." He replied, "Sister, I would like to preach for you, but I have no preaching place and no congregation." Nothing more was said. The next morning he left with the agreement that he would return in a month.

When he came back he found the house full of women at a quilting party. His hostess had the frames removed and said, "Now, Brother Roberts, preach for us." First he had them sing familiar hymns. After they had been relaxed by the music, he preached a sermon they long remembered. The women went home and told their men folk. That night the congregation filled the house. When he left the next day he had an organized class and a regular appointment.

The 1808 Baltimore Conference met in the Light Street Church, Baltimore—"Light House," Asbury called it. Roberts was named to preach at the Conference church, which was a recognition of his growing reputation as a preacher.

He entered the pulpit in frontier garb, all that he had. A committee from the church came and asked that he be appointed.

Asbury made no reply. When the appointments were read, Roberts was sent to Wheeling Circuit, another vast circuit in western Virginia. However, within three brief months Asbury wrote for Roberts to leave for Baltimore and go to the Light Street Church. Astonishing, but like Asbury!

Thus began eight years in eastern cities—Baltimore, Alexandria, Georgetown, Philadelphia. These were expanding cities, stirring with intellectual, political, and economic life. For the first time his wife, Elizabeth, lived in good houses. During the two years in Philadelphia their home was the parsonage of St. George's Church, near Independence Hall.

While there he took a long horseback ride to Southern Indiana where his brother Lewis was prospecting for land. While waiting for a stage at Orleans, Ind., he went to a rifle range where the garrison of a frontier fort was at target practice. The soldiers, learning that he was a Philadelphia clergyman, looking for fun challenged him to a shooting match. He took off his coat and to their astonishment and admiration outshot them all.

The outstanding event of the General Conference of 1816 was the death of the gallant Francis Asbury. The shock of his passing was

great. After the impressive funeral, the conference got down to business. The death of Asbury and the failing strength of McKendree demanded action. The committee recommended the election of two bishops.

There were no nominations, each delegate voting for the one he felt best fitted, a majority required for an election. Enoch George was elected on the first ballot; Robert Roberts on the second. Since Bishop George had no aptitude for presiding, Roberts was pressed at once into service and took the chair during much of the conference.

He spent the summer restoring the property at Shenango and accumulating provisions for the winter, which necessitated hunting. In August he began preparations for his first long episcopal journey to Natchez, where he was to preside at the Mississippi Conference October 10, the South Carolina Conference on Christmas Day, the Virginia Conference on February 5, and the Baltimore Conference on March 12. The journey was to be made on horseback, the first leg to Natchez taking six weeks.

The conference over, Roberts visited all the churches, except those in Louisiana, from which he was prevented by flood waters, and preached to the people. He came down with a vicious attack of malaria at Port Gibson, on his way to Columbia, S. C., and was critically ill for a month, but he made

the conference at Columbia on time.

In 1817, the Roberts determined to move to Indiana. The bishop and his wife made a visit to the state that summer. He bought land below Lawrenceport, a few miles from Bedford, but it was two years before they could get away.

**THEY REACHED** Indiana in November, 1819. Their surroundings were as primitive as when he went to the Shenango a young man of only 18. They had to finish a small log cabin begun by his brother, Lewis, and meanwhile lived out of doors. They cleared land that winter for spring planting. He worked as when he was young. And he went into the forest for deer and wild turkeys. In March he was off again on horseback for the conferences; and so he continued for the next quarter century.

Bishop Roberts was generous beyond his means. When his preachers were in trouble, he gave or loaned them money. He was called upon frequently to dedicate many churches, and it was difficult for him to press the congregation to give without contributing himself. It was the same when the colleges were founded. This was why he gave so much attention to developing his farms. Elizabeth protested, "Robert, you will keep us poor."

One time a man with his fiancée came all the way to Lawrenceport to be married. He wanted to be married by a bishop, he said. When

the ceremony was over he gave Roberts a \$20 gold piece. As soon as the couple had gone, Roberts handed the money to his wife, saying, "Now you see, Betsey, it pays to give to the Lord. He always gives it back." She smiled and took the money, but was not convinced.

Beginning around 1820 Bishop Roberts began giving major attention to education. What he did was part of a general movement. There was much illiteracy and slight opportunity for education on the frontier. Half of the people who signed legal documents could not write.

Roberts' position as a bishop gave him great influence. In Indiana, his adopted state, he established Indiana Asbury University, now DePauw University. It was opened for students in 1837. He lived to see the college a flourishing institution, the largest in the state.

His last year, 1842, was in his best tradition. He personally visited the Indian missions beyond the Mississippi, from Fort Smith north to Independence, Mo. He was accompanied by E. R. Ames, the missionary secretary. It was for Roberts a return to the frontier. Elliott records that in this his last year, "He preached the Gospel in six different states and in four distinct Indian nations in the territories west of the United States. He presided at four annual conferences; and in the performance of his duties traveled on horseback, in private carriages,

and on steamboat stages 5,484 miles."

He died at Lawrenceport at midnight, March 20, 1843. He lifted his hands as if in blessing and fell back into unconsciousness. The weather was too violent for burial for a few days. They laid him to rest in a cornfield in front of the big cabin two miles south. Such burials were not infrequent in frontier times when there were few cemeteries, but a lonelier grave could hardly be imagined. The next January, in answer to deep feeling, his body was reinterred on the campus of the university.

It is difficult to estimate the contribution of Bishop Roberts to Methodism because it is woven into the fabric of the church.

He supervised the Missionary Society and Preachers' Aid for many years and was influential in the production of the hymnals. Indiana Asbury University may be considered his monument, but that, too, like all his work, was a fellowship contribution in which he kept in the background but was the effective leader.

His great contributions are embedded in the exceptional growth of the church. He infused his own spirit of evangelism, selfless devotion, adventure, wisdom, and saintliness into the circuit riders and the laity of the church. These were the qualities which made Roberts possibly the most effective successor to Asbury.

# The Colonel and the Preacher

By SAMUEL  
McCORD  
CROTHERS

I WENT to church yesterday and witnessed a series of operations that filled me with dismay," said the Colonel. "The minister began by seizing a text as a base of operations. I observed that the base was not secure; but this made less difference as he was evidently prepared to change his base, if the exigencies of the engagement demanded it.

"His first mistake was one of over-caution. In order to defend himself from an attack from the higher critics, he had strengthened his front by barbed wire entanglements in the way of exegesis. This was an error of judgment, as the higher critics were not on the field, at least in sufficient force to take the offensive. The entanglements intended to keep a hypothetical foe from getting at him prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack.

"While he was endeavoring to extricate himself from his own defenses, I trembled for the issue of the affair. Having finally emerged into the open, he was apparently prepared for vigorous operations. I watched intently for the development of his plan. I was bewildered by the rapidity of his evolutions. With a sudden access of courage he would make a wild charge against an ancient line of breastworks which had long been evacuated. Then

he would sweep across the whole field of thought, under cover of his artillery which was without range-finders.

"The next minute he would be engaged in a frontal attack on the entrenched position of modern science. Just as his force approached the critical point, he halted and retreated to his textual base. Re-forming his shattered forces, he would sally forth in a new direction.

"At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitering in force before calling up his reserves and delivering a decisive blow.

"At last the suspicion came that he had no objective and that he didn't know that he should have one. He had never pondered the text about the futility of fighting as 'one that beateth the air.'

"As we came away, a parishioner remarked, 'That was a fine effort.'"

"An effort at what?" I inquired. "How many such unfortunate enterprises might be avoided if there were a clear understanding of a few guiding principles which have been deduced from many a well-fought field. Among them are such maxims as:

"Always attack where the moral effect will be greatest.

"Strike the enemy's flank in preference to his front; threaten his line of retreat.

"Do not offer battle except on your own ground and at your own time.

"Never attack unless you are in superior force.

"Never knock your head against a strong position."

Reprinted from *Among Friends*  
(Houghton Mifflin Co., Out of Print)

# SERMON STARTERS **for** the First Half of Kingomtide

*Traditional color for this season is green.*

**K**INGDOMTIDE is the season of the church year devoted to consideration of "the kingdom of God on earth." But don't be deceived by the simplicity and familiarity of that phrase. The best New Testament scholars are quite sure that Jesus' teachings on this subject cannot be reduced to simple ethical instructions. In fact, we might better stop using the phrase "building the Kingdom" altogether.

In preparation for this season—particularly the latter half—why not study seriously Jesus' teachings concerning the Kingdom. The section in the *Interpreter's Bible* (Vol 7, pp. 145-154, Abingdon Press, \$8.75) is certainly relevant. A definitive work is C. H. Dodd's *The Parables of the Kingdom* (Charles Scribner's, \$3). You should be warned, though, that

Dodd will disturb many conventional ideas. One quotation will suffice: "We have, it appears, no warrant in the teaching of Jesus for affirming that the long cycles of history will lead inevitably to a millennial 'Kingdom come' on earth. But we have warrant for affirming that God comes to meet us in history, and sets before us the open but narrow door into his kingdom." (p. 209)

Kingdomtide falls quite easily into two parts. The first is a rather special time of the calendar year and includes several occasions important in the life of the local church. Surely, the Church is not unrelated to "the kingdom of God on earth." So let us devote these first six Sundays to themes of particular interest to the congregation.

**What Kind of King?** Aug. 30. Festival of Christ the King. Text: *My Kingdom is not of this world*—John 18:

36. Scripture: Revelations 21:1-7; 22:5. Hymns: 164, 170, 278 (The Methodist Hymnal.)

THIS IS A seldom-used and difficult text, but important. "Kingdom" really means "kingly rule" (Dodd, p. 34). And in this verse, the RSV reads, "My kingship."

His kingdom is not a social order or series of legislative reforms—it is his personal rule over us, to which we commit ourselves. This doubtless has important implications for our social behavior and civic responsibility. So, if not "of" this world, his rule over us is certainly "in" this world.

He is *King of kings and Lord of lords* (Rev. 19:16). His reign is eternal. Its consummation is "beyond history"—which is the clear teaching of the New Testament, however much difficulty this notion may give us.

Why not use this festival, designed to celebrate the kingship of Jesus, to interpret his present rule over us—and his ultimate victory over all. What are the marks of our present allegiance? How are we sustained by hope?

**In the Sweat of Thy Face:** Sept. 6. Labor Sunday. Text: *Whatever your task, work heartily, as serving the Lord and not men*—Colossians 3:23. Scripture: Matthew 25:14-30. Hymns: 279, 465, 287.

THE TITLE, of course, comes from the narrative of the Garden of Eden. In it hard work is made to appear a curse. Is it really? To-

## Special Days

Aug. 30-Nov. 28—Kingdomtide

Aug. 30—Festival of Christ the King (color is white on this day)

Sept. 7—Labor Day

Sept. 27-Oct. 4—Christian Education Week

Oct. 4—World-Wide Communion Sunday

day many people try to avoid it as much as they can. Is it a virtue to get by with as little work as possible?

Labor is not intended to be drudgery, and we have done well to remove as much of this from life as we have. But neither is it a curse. It is a law of life. It is the way we grow and develop our talents.

There is virtue in the idea of giving a full day's work, just as there is virtue in giving a full day's pay.

The Christian teaching of vocation can be emphasized here. Every job which serves men can be regarded as service to God. Our laymen are serving God in their various jobs, just as are our ministers. Indeed, if "the kingdom on earth" means anything at all it must have relevance to the world of industry, politics, the professions, for unless God rules here he doesn't rule over anything in the immediate sense.

Every man deserves to be working at a job—or at least at avocational interests in which he can have the reward of knowing that he is "serving the Lord" and not just his fellows.

**On this Rock:** Sept. 13. Text: . . . on this rock I will build my church—Matthew 16:18. Scripture: Matthew 16:13-27. Hymns: 381, 384, 379.

SURELY THIS first Sunday after Labor Day will be a "Home-coming," "Rally Day," or some equivalent. Children are back in school, forcing families to return to their fall-winter schedules, and perhaps bringing them back to church after a summer holiday. Such an occasion will be marked in the sermon—so let's talk about building the Church.

This is a hotly debated passage. But Cullman's masterful study of Peter cites the reasons for regarding it as genuine and suggests what it means historically.

If we say that the Church is built on Peter's confession of Jesus as the Christ, please note that his understanding of the Messiah was still very limited. He looked for a politico-military deliverer, and he had a difficult time comprehending the Crucifixion!

But he came through! And perhaps it is such faithfulness as this upon which Christ builds his Church. Certainly he needs this kind of faithful disciple with whom to build it.

Such faithfulness is response to the kingship of Jesus, and it yields power. The Acts of the Apostles is full of illustrations of this power. Some of these, at least, can give direction and inspiration to our fall program as it begins again.

**Bring Them In:** Sept. 20. Text: "Go out . . . and compel people to come in, that my house may be filled."—Luke 14:23. Scripture: Luke 14:15-24; 12-14. Hymns: 2, 267, 286.

THE TITLE PHRASE is, of course, from a children's song which some of us used to sing. It probably isn't used very much any more, especially the phrase, "the fields of sin"—these have been prettied up to look glamorous!

The evangelistic task of the Church could surely be emphasized during this month. We are under command to "*go out . . . and compel people to come in.*" Attention may be given to the specific local situation. However, let's not confuse evangelism with promotion. This is not merely a technique for increasing the church membership; it is a command to share a Gospel.

Note the excuses. Business, social, personal reasons—so very contemporary.

We can hardly "compel" people to come. Our best hope is to persuade them. What is our best persuader? The depth of our conviction?

That in Christ, God has spoken a unique word, performed a unique act—for us; and the sincerity of our concern that men shall know the truth and grace which are given in Christ.

We invite them to what Reinhold Niebuhr once called a "community of grace" a community within

which the grace of God is at work—a community marked by the members' love for one another. Do we really have that kind of community?

**Let the Children Come:** Sept. 27, beginning Christian Education Week. Text: *Let the children come to me, do not hinder them; for to such belongs the kingdom of God*—Mark 10:14. Scripture: Mark 9:33-37; 10:13-16. Hymns: 18, 440, 430.

HERE IS A GOOD opportunity to recognize the work done by our church school officers and teachers, and to draw our people together in support of our educational program.

Few pictures of our Lord are more familiar and beloved than that of his blessing the children. His words to the disciples may be taken as symbolic of what he says to us:

*"Let the children come"*—don't just let them come, but encourage them. How? By the attractiveness of our lives, the integrity of our program, the steadfastness of our example.

*"Do not hinder them"*—don't get in their way. What do we do that hinders them? In the home—our poor family relationships? In the church—our insincerity, our lack of love?

How can we receive the kingdom of God like a child? Is it perhaps just the child's capacity to accept gladly what is freely given. Is it this which we lack and need? God's grace is freely given. We

have only to accept it. Commitment to his purposes is the expression of this acceptance.

**We Do Not Presume:** Oct. 4. World-Wide Communion Sunday.

OR DO WE? On what grounds do we come to the Lord's table? "Trusting in our own righteousness?" Haven't a good many of us Protestants slipped into this Pharisaic—Roman error?

Let us come to the table, trusting "in God's manifold and great mercies." This is the way all men may come, regardless of race, national origin, social status, or any of the things that divide us from one another.

Such humble access on the part of all Christians everywhere is dramatically expressed on World-Wide Communion Sunday. Surely, we will observe this day. Let us not minimize the barriers that still divide us—they are high and broad and ugly. Let's not brag about a unity which does not truly exist.

But let us give thanks for, the unity which does exist—that we all must come to God in "humble access"—that he has come graciously to all of us.

(If the entire ritual is used, and the meditation is based on this phrase, either we will use no Scripture lesson, or we will choose a lesson from an Epistle and a Gospel (rubrics, p. 527 the Hymnal). The hymns will be a Processional and a Communion hymn.)

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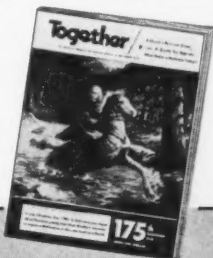
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The stage and the pulpit  
have something in common—  
voices to communicate.

## What I Saw in 'J. B.'

By RUTH ESTHER MEEKER

NOW THAT *J.B.* is a success on Broadway, we are getting a flood of commentaries on its method and its meaning. So here is mine. It is a modern play built within the structure of the Book of Job. Disturbed by the suffering of the world, Archibald MacLeish felt he had to give expression to the plight of modern man and his seeming emptiness of life.

"When you're dealing with a problem that is way beyond you," he says, "you reach for something to build within." So he wrote a modern play that differs from Job to show a man's contemporary plight, yet it has a close connection with the classic story.

There is no curtain. A huge circus tent dominates the stage. The brooding mood of this setting seizes the imagination before the action begins. It is universal.

We see two circus vendors, Mr.

*Mrs. Meeker, veteran theater-goer, is editor of The Methodist Woman.*

Zuss and Nickles (using a God-mask and a Satan-mask) introducing the drama. In crossfire comments, each depends on J.B. to support his own particular philosophy of life.

J.B. is a wealthy man with a loving wife and lovely family of five children. A series of disasters overtakes his children. Death by violence, war, accident, and atomic destruction come. The news is brought with the familiar expertness of tabloid reporting.

In the second act we find J.B. facing his biggest problem. He presents a miserable picture as he sits on the ground in rags, bereft of wealth and health and wife.

The three friends are not the biblical "comforters" of Job. They are a political scientist, a psychiatrist, a clergyman. There is a change of emphasis, and the solution of the problem departs from the biblical story.

Finally through love and the discovery of resources within himself,

J.B. emerges from the depths. His wife, Sarah, comes back even before she knows of the glad turn of events, because she loves him. And that raises some eyebrows, especially among those who remember the Book of Job. Playwright MacLeish explains: "The only answer that the profound problems of life ever work out are in terms of life itself . . . I offer no solutions. The answer to life is life itself."

Despite the fact that the play departs from the scriptural model, it does complement the messages of the pulpit. (One girl, led by the play to read the Book of Job, remarked: "The book is better.") People want answers to puzzling questions, and here is an attempt at such an answer.

Humanism aside, J.B.'s willingness to accept life again after all his tribulation is in itself a testimony of goodness. Phrases from sermons are recalled: suffering refines; we witness by the lives we lead; personality counts. After all, J.B. does begin again—in contrast

to the countless thousands who allow misfortune to overwhelm them and never gain self-realization. There's a sermon here.

A secondary theme runs through the play for those concerned with the upsurge of woman power. That is the return of Sarah, the wife. Many women, when confronted with problems—financial, irksome household duties, boredom, empty nests—have thought there was "a way away" from home. In taking jobs, building careers of their own, some have left a vacuum in the home, in the church. Sarah's return is a beautiful gesture of selfless love. And her willingness to help J.B. brought her own happiness.

The stage and the pulpit have a certain need in common—*voices* to communicate the message. Words must have a carrier. Voices make the message memorable. Diction adds beauty to language. And that is amply demonstrated in this remarkable play. The spell of the dramatic dialogue, "like the sound of good preaching," lingers on.

### What "J.B." Says

If *J.B.* "means" anything, it means that the God of the Job story—He who commands the morning, enters into the springs of the sea and binds the sweet influences of the Pleiades—gets told off and sent ingloriously to the wings of Man, the eternal J.B. of history.

Are there divine "reasons" for human pain? Is there at last a Justice that will set things right? Is there a Mind and a Providence at work in human affairs? Is Man enveloped by God's Love? If I read and hear him aright, MacLeish is saying No.

—THURSTON N. DAVIS, S. J. Quoted from *Life* by permission

# BOOKS

## OF INTEREST TO PASTORS

**Man, Morals, and History: Today's Legacy from Ancient Times and Biblical People**, by Chester C. McCown. Harper & Bros., 350 pp., \$5.

*Reviewer: C. FITZSIMONS ALLISON, assistant professor of church history, The University of the South, Sewanee, Tenn.*

This book is valuable for several different reasons. It is a piece of unquestionably fine scholarship by one who places Hebrew history in the over-all contexts of the latest and most up-to-date research in archaeological, sociological, and anthropological knowledge of more ancient civilizations. This alone would make this volume a helpful addition to any minister's library, but perhaps even more helpful would be the broad lucid descriptions of the historical and cultural contributions of the Hebrews to civilization and to progress.

It is in the area of progress, with all its controversial connotations, that this reviewer believes the book is remarkably significant and demands attention from all contemporary theologians. Professor McCown is unashamed of his belief in progress and is quite conscious that what he assumes is not shared by many con-

temporary theologians. But what makes his work so important is that he writes not as a naïve liberal of 20 years ago, but as one who is thoroughly aware of the arguments against his position and the historical and imminent tragedies of the 20th century.

He does not really argue theologically for the doctrine of progress. He merely assumes it so that it is not actually a theological defense of his belief in historical and religious progress, but an impressive witness to this belief on the part of one who relates so well the history of pre-Christian religions. When one begins with the assumption of religious progress and places it in the over-all chronological context of man's history, such a belief in progress does not appear nearly so untenable as we often are led to believe in times such as these.

**Bigger Than Little Rock**, by Robert R. Brown. Seabury Press, 150 pp., \$3.50.

*Reviewer: DANIEL C. WHITSETT, pastor of the Harvard-Epworth Methodist Church, Cambridge, Mass.*

This book could well have been entitled, "Bigger Than Our Town." It is the story of a typical American

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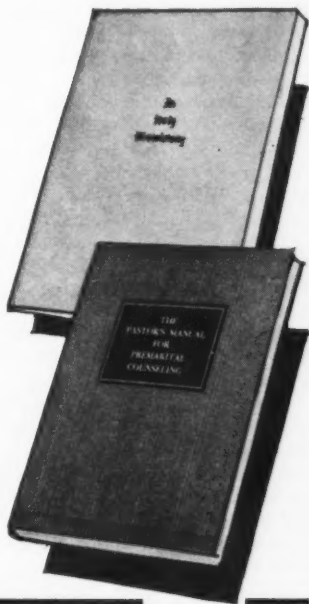
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city, tolerant and progressive, suddenly coming to grips with the problems of desegregation. Unsuspected tensions, struggles, and confusion disrupt the normal way of life, and one is immediately aware that similar problems are being faced in other cities and nations today.

The author, the Right Reverend Robert R. Brown, is the Bishop of Arkansas (Episcopal). A Southerner, he gives a remarkably unbiased delineation of the story of Little Rock. Without condemnation, the Bishop relates in detail the failures of individuals and organizations within his city. He acknowledges that "hind-sight" has given a better perspective and understanding of the situation and the citizens' lack of preparedness to meet it.

His reflections offer invaluable guidance for creative planning by ministerial associations and other civic-minded groups and individuals as they face similar problems. Of especial interest to clergy and laity is the bishop's discussion of the role of the church in times of crisis.

*Bigger Than Little Rock* is a deeply moving human-interest story, remarkable in its objectivity, and brilliantly illuminating in its accounts of the day-by-day struggle of human beings as they face current problems.

**The Apocalypse of John**, by Charles C. Torrey. Yale University Press, 210 pp., \$5.

*Reviewer:* CHARLES M. LAYMON, editor, *Adult Publications*, Board of Education, *The Methodist Church*.

The author of this book, well known in scholarly biblical circles,

completed the manuscript in 1956, shortly before his death. He regarded the new work as an expanded edition of the fifth chapter entitled "The Languages and Date of the Apocalypse," from his book, *Documents of the Primitive Church*.

Those who are familiar with Torrey's general position concerning the Aramaic origins of the Gospels and the first half of Acts will be prepared to find this same thesis developed here in relation to the Apocalypse. He regards this as the best explanation of the extremely poor grammar in the Greek text of this writing, a fact that R. H. Charles has explained suggesting that the author wrote in Greek but thought in Hebrew.

Torrey holds that the so-called Hebraisms are better accounted for as Aramaisms. The discovery of some Aramaic manuscripts among the Dead Sea Scrolls, he points out, establishes this language as a literary vehicle, not simply as a spoken one. This, he argues, gives further support to the view that the Apocalypse was originally written in Aramaic.

It is also a thesis of this work that the customary dating of the Apocalypse in the reign of Domitian (A.D. 96) is faulty, and that a preferable date would be A.D. 68. The arguments that are given for this date will not convince all of Torrey's readers as final, since they appear to be moving within a circle of accepted presuppositions, which themselves are not yet established. One of these is the Aramaic origin and early date of the Gospels (Matthew around A.D. 50 and Mark around A.D. 40).

Torrey writes as one who is thoroughly convinced of his own position

to the degree that he does not always distinguish between fact and hypothesis. Within his own sphere he is logical, but this confusion of hypothesis with fact leads to questionable conclusions. One feels that linguistic factors sometimes prejudice historical judgment overmuch.

The book contains critical notes as well as a new translation of the Apocalypse based upon the presupposition that it was originally an Aramaic document. The former would be of particular interest to linguistic specialists while the latter will prove suggestive to the minister who is interested in preaching from the Revelation to John. It is a smoothly running translation that carries the reader along with ease.

**Jesus Christ and Mythology**, by Rudolf Bultmann. Charles Scribner's, 96 pp., \$1.95.

*Reviewer: HELMUT KOESTER, visiting assistant professor of New Testament studies, Harvard Divinity School.*

"Faith itself demands to be freed from any world view, whether mythological or scientific. . . . De-mythologizing is the radical application of the doctrine of justification by faith to the sphere of knowledge and thought."

These sentences from the new book of the celebrated professor of New Testament at the University of Marburg, Germany, clarify the point of departure for his program. If the consequences seem radical, one should not overlook the fact that it is by no means a modern "Weltanschauung" which raises these challenging issues,

but an understanding of Christian faith deeply rooted in the theology of the Reformation.

Modern theologians are inclined to agree that the three-story structure of the New Testament's view of the universe must in fact be de-mythologized. Yet, at the same time, an eschatology couched in temporal terms is claimed to lie at the very heart of the Christian message.

Bultmann argues that *all* conceptions of the world have to be called "mythological" insofar as they are "different from the conception of the world which has been formed and developed by science." Since the New Testament message is framed, for the most part, in an eschatological time structure which is by no means scientific, interpretation of this mythological eschatology must be seen as the central theological enterprise.

Otherwise, in the place of God's action in history, the mythological eschatology as such would become the object of faith. In fact this concept is nothing but a transitory way of expressing the faith, a way which is over and done with for modern man. Bultmann insists instead that God's action in history can be expressed adequately only in an existentialist interpretation. I must confess that Bultmann's presentation here sounds even more compelling to me cast in English than in German.

Many have argued that Bultmann's program introduces foreign categories of interpretation which limit the richness of the biblical message. There is great fear of losing the Bible's central "redemptive events" by such an existentialist interpretation. Over against such criticism, Bultmann would have

done well to emphasize to his English readers the fact that even the resurrection of Christ is not properly such an "event," but the Church's acknowledgment of God's action in history.

Certainly it would not be a sign of compromise with modernity, but a mark of strength, if the Church were able to reject old mythological forms and find new and more adequate ways to express the Christian faith. It is a question of finding a language not merely adequate to modern needs, but adequate also to express the fundamental fact that God's action has to remain hidden within so-called secular events, primarily in Jesus' life, teaching, and death. This is open only to the eyes of faith.

Bultmann's book is an important reminder that we shall not persist in mistaking time-honored and venerable concepts of theology for the redeeming action of God. This book calls for us in our existence to be open to the mighty deeds of God which are mysteriously hidden within the events of this time and this world, but revealed to eyes of faith here and now.

**The Genius of Paul**, by Samuel Sandmel, Farrar, Straus & Cudahy, 239 pp., \$4.

*Reviewer:* EDWIN H. MAYNARD, editor of THE METHODIST STORY.

It is interesting to contemplate a work by a Jew who has become a competent scholar of the Christian scriptures and the early history of the Church. To commend *The Genius of Paul* on this account however, would class it merely as a curiosity. Its worth rests on more solid stuff.

Not that all Christian ministers or laymen will find themselves in agreement with Professor Sandmel all the way. He drives straight into the controversial fields of New Testament scholarship. His conclusions often remain hypotheses rather than proven fact—a condition that is not unique to this author and to which he himself would agree. But Professor Sandmel's vantage point as a Jew is unique. This fact gives a freshness to his admiration of the towering New Testament figure.

To Sandmel, Paul towers so high that almost all of the New Testament revolves around him. "Except for Revelation," he says, "every writing in the New Testament is by Paul, or attributed to Paul, or deals with issues and problems created for the Church by reason of Paul's tremendous contribution."

He views Paul as a figure too powerful to ignore, but one whose ideas were so fiercely independent as to prevent the stabilizing of the institution of the Church. Thus he reads into almost every portion of the New Testament that is not Pauline itself an effort to "neutralize" Paul.

This, for example, is his way of reconciling biographical conflicts between the epistles and Acts. In the epistles Paul appears as almost entirely a product of the Graeco-Jewish Dispersion; in Acts he has a Palestinian heritage and shows more deference to the authority of the Apostles at Jerusalem. Sandmel sees this as a toning down of Paul to make it possible for the infant church to contain him.

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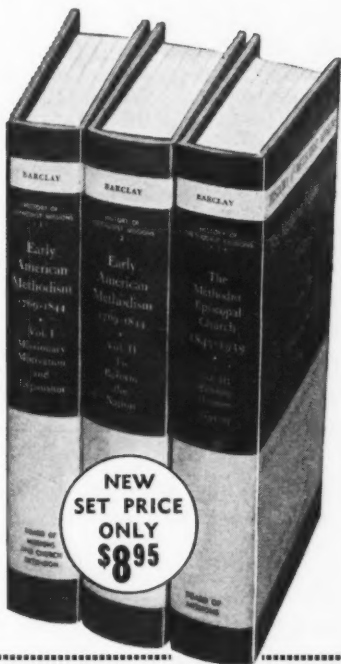
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JULY, 1959

He finds the synoptic Gospels, with their emphasis on the person of Jesus and the history of his earthly life, as a counterbalance to Paul's concentration on the Christ. He suggests that the role of Peter is enlarged, both in Mark and in the epistles of Peter, as another means of counterbalancing Paul. To Sandmel the New Testament becomes less a book about Christ; rather it is a book of what Paul thought about Christ—and what other men thought about what Paul thought.

Sandmel's somewhat wistful conclusion is this: "The historian sees in Paul one of history's paramount religious geniuses. A modern Jew can certainly not follow Paul. But he can try to assess him more justly than Paul assessed Judaism." His generous assessment would seem to make the Church Pauline more than Christian.

**Christians and the State**, by John C. Bennett. Scribner's. 302 pp., \$4.50.

*Reviewer: VICTOR OBENHAUS, associate professor, Federated Theological Faculty, University of Chicago.*

Few theologians have contributed as much as Professor Bennett to eliminate any charge of irrelevance against the Church.

His latest volume may contain no surprises to those who have been regular readers of such writings as *Social Salvation, Christian Ethics and Social Policy*, or Dr. Bennett's regular contributions to *Christianity and Crisis*. In *Christians and the State*, however, he is able to spell out a theologically constructive foundation for a Christian's relation to issues involv-

ing the modern state. The current volume is a long way from (and antidote to) the Christian individualism of a large portion of America and also a long way from the social gospel emphases which earlier gave impetus to the participation of Christians in the political and economic activities of the state.

Accepting the fact that there is no escape from attempting a solution to troublesome issues involving the state, Bennett contends that only a theology encompassing the whole of life will offer direction. Correspondingly, only a conception of the Church incorporating the purpose and work of the people of God seeking to live by his revelation can influence a total society. For this reason a large portion of the book is devoted to the implications of a Protestant doctrine of the Church and the possibilities deriving from such a doctrine.

A phenomenon of American life is the assumption that, in a combination of its national religious heritage and democratic institutions, there is a guarantee of justice and equality. As a nation we have used heavily the reserves in this bank. They are not inexhaustible. Neither can we rely on natural law which so substantially informs and determines Roman Catholic practice.

Following an analytical review of major contributions from both Protestant and Catholic theologians, historic and contemporary, Bennett sifts the principal and valid contributions for current practice. He justifies active participation by the Church, as the people of God, in economic life, civil liberties, foreign policy, and the practices of democracy in general.

Because issues involving Roman Catholicism elicit animated response, interest in this section of the book may mount high. After an analysis of the church-state issue in American history, Bennett applies the theories he has supported to the issues of church and state in education and in relation to the Roman Catholic Church on the American political scene.

In the education issue he feels communities should be allowed to experiment in terms of the nature of the community itself and not insist upon an over-all solution. In the matter of aid to parochial schools he comes out about where the Supreme Court has emerged, permitting textbooks and bus transportation, but recognizing the ambiguities in the present state of the decisions. The author pulls no punches in his indictment of Catholicism or in the emotion-laden treatment of this issue at the hands of Protestants.

The entire volume is a plea for responsible action by Christians in the light of a thorough grounding in their own faith and with an awareness of the realities of the contemporary scene.

**No Peace of Mind**, by Harry C. Meserve. Harcourt, Brace, 181 pp., \$3.75.

*Reviewer: J. RICHARD HERSHBERGER, minister to youth at the First United Presbyterian Church, Denver, Colo.*

*No Peace of Mind* stands as a corrective to the bland aspects of our current "religious awakening." As a book itself it corrects the religious



**Halford E. Luccock**

*urges all clergymen  
to read*

## **SAY IT WITH WORDS**

*by*

**CHARLES W. FERGUSON**

*A Senior Editor, Reader's Digest*

### **Dr. Luccock says:**

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best sellers which have invaded the "how-to-do-it" field. Sensing man's basic "hunger for meaning," Harry C. Meserve offers the thesis that truth is not to be acquired cheaply as by turning to an "authority" of bygone generations, but by facing ourselves and the anxiety-provoking issues of our time.

In doing this Mr. Meserve may overestimate the desire of the modern man to think things through to basic meaning, but his reasoning and vivid analogy speak directly to the average thinker in the church on the corner, U.S.A. His line drives will sink too fast to be caught by those who are completely satisfied with pat theological answers. The applauding reader will be more prone to cheer this "hit" at the expense of a modern Pharisee of "fundamentalism" than he is to see himself in a position to play ball.

The person, even the minister, who is still searching for deeper meaning and new understanding, will see the constructiveness of the argument based on the dialectic approach of men like Professor Paul Tillich. That is, existence and meaning in life come from the "negation of the negation of being." (*Systematic Theology*, V. 2.)

Will Herberg has done a better job of analyzing the modern religious awakening, and others have more fully discussed the approaches of Norman Vincent Peale and Billy Graham. The real power of this book lies in its attempt, sincere and substantial, to bring our generation closer to that religion which "can render to popular understanding some eternal greatness in the passage of temporal fact" as A. N. Whitehead anticipates.

## BRIEFLY NOTED . . .

**The Use of Audio-Visuals in the Church**, by Oscar J. Rumpf. Christian Education Press, 150 pp., \$3.

What do audio-visuals do for us? What resources could one use? What works best with each age group? How can we organize for audio visuals? How can we write scripts for filmstrips and slide sets? Answers to these questions and many others are detailed for the pastor, teacher, and religious education director.

**Holy Island**, by James W. Kennedy. Morehouse-Gorham, 160 pp., \$2.75.

Bishop Horace W. B. Donegan well says in his foreword: "If Lent may be described in the form of a Holy Island, then this book may well be regarded as the ship which will enable one to visit it."

**Prayers for Public Worship**, compiled and edited by James Ferguson (Charles L. Wallis, American editor). Harper & Bros., 367 pp., \$4.95.

A collection of 1,016 prayers from all branches of the Christian Church, organized to aid in preparation of weekly services. Cross-indexed for special days and seasons in the Christian Year.

**Religion and Faith in Latin America**, by W. Stanley Rycroft, Westminster Press, 208 pp., \$3.75.

Why are spokesmen of the Roman Catholic Church calling on their faithful not to attack, nor to refute, nor to stop the Protestant wave, but

rather to excel or outdo it? This book offers a heartening answer by one who knows.

**The Letter to the Romans**, translated and interpreted by William Barclay. Westminster Press, 244 pp. \$2.50.

Bible students will welcome this book that offers new insights on Paul's magnificent "testament of faith." Even the difficult eighth chapter, with its conceptions of flesh and spirit, becomes clearer.

**Yearbook of American Churches for 1959**, National Council of Churches, 334 pp., \$5.

Whether it is names and addresses of church personnel, a roster of religious organizations and their officers, or comparative figures on religious groups, the information here is authentic and accessible.

**More New Testament Words**, by William Barclay. Harper & Bros., 160 pp. \$3.

A sequel to *A New Testament Wordbook*, this study contains a mine of useful information about *Agape*, *Logos*, *Elpis*, and a host of others. The careful preacher will want it in his library.

**The Wesleys and the English Language**, by G. H. Vallins. Epworth Press, 88 pp. \$2.25.

With a lilt and lift that do not always accompany writings on grammars and dictionaries, this gifted writer has addressed himself to John Wesley's use of English. And there is a chapter on Charles Wesley's hymns.

JULY, 1959

## NON-CHRISTIAN MOVEMENTS AT WORK IN AMERICA...

"The Mission to America" is the topic of discussion in the summer issue of *Religion in Life*, a Christian quarterly of opinion and discussion. Articles include "The Comprehensive Teachings of Vedanta" by Swami Akhilananda; "Moslem Missions in America" by Charles S. Braden; "Jung's Psychology and Religion" by Eleanor Bertine; "The Significance and Value of Zen to Me" by Stewart W. Holmes; and "Indian Philosophy and the Metaphysical Movement in the United States" by J. Stillson Judah.

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## For 'MRS. Preacher'

*Summer's a time for reading.*



SUMMER is the best time in the world for rattling the ice in a glass of fruit punch and settling oneself and book in the path of a cooling breeze around the parsonage.

The book, naturally, will have something to do with how to handle the coming fall and winter seasons with aplomb. And this can cover a wide territory—anything from the latest novel to *Marcus Aurelius: Meditations*. Incidentally that old Stoic did some thinking. It almost looks as though he had a problem or two of his own from time to time.

Writing for his own encouragement he admonished: "Look beneath the surface." "Take pleasure and comfort in one thing, in passing from one social act to another social act, thinking of God."

Among some recent books which do some "looking beneath the surface" is *Existence Under God* (Abingdon Press, \$2.50) by Albert Edward Day, who discusses the privilege of experiencing the presence of God. This, he believes, is not something which may be attained by only the gifted few. He directs the reader

toward a real fellowship with God.

Another is *God in My Life*, by Lloyd C. Wicke (Abingdon Press, \$1.) Bishop Wicke uses illustrations from everyday living as he considers the meaning of existence and the significance of faith, prayer, and the Bible.

Albert Schweitzer has written a slim but powerful volume, *The Light Within Us* (Philosophical Library, \$2.75). It's a little book of short paragraphs with tall things to say. Mostly they are thoughtful reminiscences: "I vowed that I would never let my feelings get blunted, and that I would never be afraid of the reproach of sentimentalism." "I always think we live, spiritually, by what others have given us in the significant hours of our life. . . ."

But if what you need is a good laugh, and a doctor once prescribed laughter 12 times a day, take *What Dr. Spock Didn't Tell Us* (Simon & Schuster, \$2.50) along with the tall, cool glass and a grain of salt. The author, B. M. Atkinson, Jr., is daddy to four youngsters, so he works from experience when he writes about

Hamlet's mania. This is "... a temporary but violent hysteria in which an injured child believes herself to be at the point of death and howls accordingly. These cries have such a high anguish content and are accompanied by such elaborate dramatic effects that the father is convinced the child is at death's door and will race through the house, vaulting tables and crashing through unopened doors, to her rescue."

Taking it less drastically but more seriously W. Taliaferro Thompson has written *Adventures in Parenthood* (John Knox Press, \$2.50). In this significant book are chapters with such titles as, "Fathers Are Parents, Too," "When to Say 'No,' How to Say 'No,'" and "Religion in the Home." The author, you may be glad to know, makes a point of noting that parenthood is challenging and rewarding as well as frustrating.

If there are teen-agers at your house, you may want to read before they do, *The Teen-Agers' Pocket Guide to Understanding Your Parents* (Association Press, \$1.75). Author Ernest G. Osborne tells the youngsters all about how to win parents over to the teen side, and even make friends of them. He dares put forth the idea that "parents aren't perfect."

Here's one worth looking into: *How to Get the Best Education for Your Child*, by Dr. Benjamin Fine and Lillian Fine (G. P. Putnam's Sons, \$3.95). This book will tell you much you need to know about what your child is learning at school, over and above the answer he gives when you ask. The author is the former education editor of the *New York Times* and now dean of education at

Yeshiva University. He tells in anecdote and survey what is being learned from nursery school through high school, and he tells it in parent language rather than "educator talk." Valuable to those who are likely to transplant their child from one school to another is the information on how to size up the school your child now attends and how to find a good one where you're going.

Summer reading should include some poetry. Reading *In Green Pastures* (Abingdon Press, \$1.50), it is impossible not to be impressed with Jane Merchant's enthusiasm for life. Her appreciation of small things adds up to the greatest of all things: Love of God.

Maybe you'd like to get away for a bit—armchair style. *Reveille for a Persian Village*, by Najmeh Najafi and Helen Hinckley (Harper Bros., \$4.), will take you. The author who was educated in America, tells the lively story of how she set up clinics, fought for education for girls, taught women to read and write in her little Persian village.

Just for fun read *The Confessions of Mrs. Smith*, by Elinor Goulding Smith (Harcourt, Brace, \$2.95). In it are chuckles for any reader as the author confesses, among other things, how she acquired her lack of poise. Mrs. Smith is the wife of Robert Paul Smith (*Where Did You Go? Out. What Did You Do? Nothing.*)

Books, books, books, it's impossible to read them all, but it's fun to riffle through the pages of a few. And once you find one you really want to spend a precious hour with, it's like uncovering a many-faceted gem.

—MARTHA

# NEWS *and trends*

## IMPRESSIONABLE AGES FOR MINISTERS: 15 TO 24

Three-fourths of Methodist ministers decided for the ministry before they were 24 years old, according to a survey made by the Department of Research and Survey, Division of National Missions of the Board of Missions. And more than 36 per cent made their decisions in the impressionable five-year span from 15 to 19.

Results are to be presented in detail to the National Town and Country Conference, July 21-24, at Wichita, Kans. A one per cent sampling of all Methodist ministers provided the basis for the study.

A total of 14.7 per cent were sons of ministers, and 5.5 per cent were grandsons on their father's side, with the same number on their mother's side.

Among reasons given for entering the ministry, half checked "I came to a gradual decision that God wanted me to enter the ministry." Other sizeable groups in order, were: "I felt I could best serve God as a minister" (19.6 per cent); "I received a definite instantaneous call from God to preach" (16.0 per cent); and "I felt that my abilities were best suited for service in the ministry" (4.9 per cent). No one stated that the ministry seemed to be a good way to earn a living.

More than 90 per cent said they would enter the ministry again if they had their lives to live over. (Of

those responding to the questionnaire, 44 per cent were in the 35-54 age bracket.)

Most of the men (62.6 per cent) decided to be ministers before they were married. The same percentage of ministers' wives attended college, and 35.6 per cent have graduated. Asked what role they expected their wives to play in the ministry, the respondents said, in order of frequency: "She supports me, but considers her responsibility to be that of a homemaker"; "She looks upon the ministry as a husband-wife team"; "Her encouragement is responsible for my success." Only one said that his wife's opposition to the ministry constituted a definite handicap.

The majority of the ministers (58.3 per cent) said they are working 50 to 69 hours a week. Pastoral visitation claims the greatest amount of time. Well over half of the ministers (63.8 per cent) declare that it occupies at least 10 hours a week, while only 50.3 per cent spend that much time on sermon preparation.

In order, the other ministerial duties are: General study, conducting services and attending meetings in the local church, and handling the business affairs of the church. It is of interest that working with the church school, attending denominational and interdenominational meetings and counseling receive a com-

paratively small amount of time. At least 30 per cent of ministers queried do some maintenance and janitorial work.

Preaching displaces pastoral calling in first place by a large margin (50.9 per cent to 22.1 per cent) when ministers evaluate themselves on their own effectiveness.

More than half (52.1 per cent) consider their salary less than adequate, but there was no general agreement on what adequacy would be. (The salary range was \$2,000 to \$10,000, but only 3.7 per cent were receiving \$7,500 or more.)

Some general observations:

While 48.5 per cent regularly wear pulpit robes, only 5.5 per cent use clerical collars. A total of 70.4 per cent consider their Sunday morning services to be formal. And 65.1 per cent said they preferred an altar-centered church.

The majority (63.4 per cent) felt they were middle-of-the-road theologically, with 20.8 per cent conservative and 23.3 per cent liberal. And 82.8 per cent think their congregations are in agreement with their theological viewpoint.

A total of 82.8 per cent said laymen should occasionally conduct Sunday-morning services. Most (52.1 per cent) agreed that the Woman's Society was the most co-operative group in the church. Only 38.7 per cent thought that every church has one or more laymen who try to boss the minister around.

Most ministers think well of participation in P.T.A. and service clubs. Only slightly more than half (53.4 per cent) said they should participate in chamber of commerce or political

parties. Only 22.7 per cent approved membership in veterans' organizations. Fewer pastors checked this than any other question indicating uncertainty in regard to participating in non-church groups.

Regarding connectional work, 66.3 per cent of the pastors indicated their church "participates but without enthusiasm" in general board programs. And 57.7 per cent said this of Annual Conference programs. Only 27 per cent said their churches take part enthusiastically in Annual Conference programs, and 12.3 per cent general board programs. And participation of 11 per cent and 13.5 per cent is reluctant.

Town and country pastors did not differ in their responses from those living in urban communities.

## Scores 'Military Training'

Martin Niemöller has been hailed into East Germany courts for an alleged statement that "military training must be regarded as a school of high learning for professional criminals." He allegedly made the statement in a speech at Kassel, Germany, under auspices of an organization called "Christians Against the Atomic Danger."

Dr. Niemöller contends the quotation was taken out of context, and was a reaction to words of Minister of Defense Strauss who, according to Niemöller, had called the pacifists "potential war criminals."

Lutheran Bishop Otto Debelius of Berlin is said to have declared that Dr. Niemöller expressed his private opinion and did not represent the views of the Evangelical Church of Germany.

## MFSA Urges Abolition of Central Jurisdiction

Delegates to the 52nd annual meeting of the Methodist Federation for Social Action in St. Louis recently called for abolition of the Central Jurisdiction within The Methodist Church and increased integration within local churches.

The MFSA also declared that churches suffering financial losses in the transition to integration should be helped by all churches.

In a series of findings the delegates hailed the United States Supreme Court as a guardian of the bill of rights, and deplored attacks upon the court. They also warned against bills proposed by Sen. Eastland (D.-Miss.) as disastrous to the recently gained civil liberties victories.

The Federation called for a revision of the Walters-McCarran Immigration Act to make the deportation of the foreign born impossible because of beliefs or associations or because of the violation of a law which was not a crime at the time designated by the indictment.

On international matters, the Federation urged recognition for the Peoples Republic of China and its admission into the United Nations, commended the efforts of the council of foreign ministers to reach an agreement on crucial problems such as disarmament and Germany, and expressed appreciation for the Fifth World Order Study Conference and its study book *Christian Responsibility on a Changing Planet*.

The convention advocated the abolition of the House Committee on Un-American Activities. Further, it

called for an end to compulsory military conscription.

Dr. O. Walter Wagner, executive director Metropolitan Church Federation of Greater St. Louis, speaking on "Roll Call for Radicals," told the delegates that "a revival of radical religion could turn us from despair and a new dark age of character destruction and world devastation. . . ."

He declared that "Christianity has lost its radiance for many modern Christians because they have accepted the prevailing culture as the norm of life in place of the radiantly radical and completely co-operative nature of the Christian life."

"Radicals," he added, "need a rebirth of church-centered crusading."

The Rev. Loyd F. Worley of First Church, Hartford, Conn., was re-elected MFSA president for a seventh term. The Rev. Lee Ball of Maybrook, N.Y., was elected acting executive secretary. He will begin full-time work in 1960.

The next national meeting of the Federation will be held just prior to the 1960 Denver General Conference of The Methodist Church.

## Good Land: Good Churches

Churches in productive areas have more prosperity and participation than those in areas where land is poor, reports the Rev. E. H. Coale, a Methodist missionary. He is making soil conservation studies in South Carolina for use in Nigeria.

Of 155 rural churches surveyed, 82 in the "poor-land" areas gave \$15.34 per capita and had a smaller membership than the 73 in "good-land" areas, who gave \$22 per capita.

## Peace and Love Main Job

More than 50 ministers and laymen—over half of them from the Russian zone—met in West Berlin recently for the Annual Conference of The Methodist Church from Northeast Germany.

Bishop Wunderlich of Frankfurt on Main, Conference president, told the gathering the most important work for all Christians is to give peace and love to the whole world.

"We encourage all Christians of the world," he said, "to pray to our Lord that he may turn the hearts of the leading men of the world in the coming conferences so that they will come to an evident decision for peace and the reunion of our nation."

## Continue TV Teaching

Methodist-related American University will continue its "teaching by television" experiment for another year.

This summer it is offering a three-days-a-week course on world politics

## ... Of Interest to Pastors

AUGUST 24-28—National Conference of Methodist Youth, Purdue University, Lafayette, Ind.

SEPTEMBER 6-11—16th Annual Audio-Visual Conference, NCC Dept. of Audio-Visual and Broadcast Education, Green Lake, Wis.

SEPTEMBER 10-12—Board of Lay Activities, LaSalle Hotel, Chicago.

SEPTEMBER 16-17—General Board of Pensions, Drake Hotel, Chicago.

OCTOBER 7-9—Council on World Service and Finance, Morrison Hotel, Chicago.

OCTOBER 13-15—Board of Social and Economic Relations, Chicago.

NOVEMBER 2-4—North Carolina Pastors' School, Duke University, Durham, N.C.

NOVEMBER 3-8—Methodist Conference on Christian Education, Cincinnati, Ohio.

NOVEMBER 10-13—National Seminar on Drug Addiction, Washington, D.C.

NOVEMBER 16-17—Annual Meeting Board of World Peace, Chicago.

over station WTOP-TV. College credit is given.

This fall the highly successful telecourse on "The Life and Teachings of Jesus" will be continued in cooperation with station WMAL-TV and the Washington Council of Churches. Nearly 1,800 viewers registered for the course this past year as non-credit students, and 156 for credit. An additional 32,000 families watched the Saturday morning program.



Find the  
strength  
for your  
life...



*worship together this week*

In November, this poster will appear across the country on 6,500 billboards and 90,000 bus and train cards, in 10,000 newspaper ads, and many other spots as Religion in America Life opens its 11th annual go-to-church campaign.

JULY, 1959

103

## CONFERENCE DELEGATES WATCH RACE ISSUE GROW

As 1,200 Methodists prepare for the first church-wide Conference on Human Relations, August 31-September 4 in Dallas, Tex., they are faced with evidence of heightened concern across the country over racial discrimination. Church and government leaders are emphasizing the urgency of the situation.

At the request of President Eisenhower, 500 leaders of Protestant, Roman Catholic, and Jewish groups met recently in Washington, D.C., for a special conference on civil rights in employment. Keynote speaker was Vice-President Nixon, who is chairman of the President's Committee on Government Contracts, which seeks to ensure equal job opportunity for persons of all races and religions in firms holding federal contracts.

He called on the clergymen to "mobilize the moral support of the American people" in the battle against racial discrimination of every kind.

The clergymen then proposed that the government name a national religious advisory committee to aid the President's Committee in working through national, regional, and state church councils. They also recommended more education and action at the community level.

Another plea for ending bias in employment came from Secretary of Labor James P. Mitchell at a New York dinner of the National Conference of Christians and Jews. Racial discrimination is proving to be an intolerable burden in economic life, he said.

At the Dallas meeting, Methodists

will seek answers to: "What is our Christian witness on race?" "What is the nature of the present racial crisis in our nation and the world?" and "What can Methodists do?" They will thrash out pressing problems of housing, employment, voting, and education.

Other churches, too, are acting in the area of human rights:

- The 99th General Assembly of the Presbyterian Church in the U.S. (Southern) has pleaded for more communication between whites and Negroes with the goal of discovering "the Christian solution to community problems." It urged that the church not lag behind secular groups in finding the solution.

- The Baptist Ministers' Conference of the District of Columbia Baptist Convention heard a significant address by the Rev. Paul L. Stagg of First Baptist Church, Front Royal, Va., which has been a storm center in the school-segregation controversy. Mr. Stagg said the clergy in the South is deeply involved in the racial crisis there and cannot remain "uncommitted."

- Mennonite Church leaders were urged at a Chicago race-relations seminar to lend financial support to organizations that are in the forefront of the Negroes' "walk toward freedom."

- The National Council of Catholic Men passed a resolution calling for "a just and Christian integration of all racial groups." And in another Catholic move, Archbishop Albert C. Meyer of Chicago denounced segregated housing.

## NCC Pulpit Exchanges Set

Several Methodist ministers have been selected for the general exchange of pulpits sponsored by the National Council of Churches and the British Council of Churches. These are in addition to the parish-to-parish exchanges between U.S. Methodist and European Methodist ministers announced last month. [See U.S., British, Austrian Pastors to Trade Pulpits, June, 1959, p. 108.]

Coming from England are the Rev. Norman H. Snaith, principal of Wesley College, Leeds, and currently president of the British Methodist Conference, and the Rev. Bryan H. Reed, head of the Methodist Youth Department. Prof. William A. Kale of Duke Divinity School; the Rev. Wesley H. Hager of Grace Methodist Church, St. Louis; the Rev. Theodore H. Palmquist, Foundry Methodist Church, Washington, D.C.; and the Rev. Lance Webb, North Broadway Methodist Church, Columbus, Ohio, are going to England.

Included in the exchange are Baptists, Congregationalists, Disciples, Lutherans, Presbyterians and others.

## What Do Ministers Read?

Loan services of theology school libraries show that the minister of today keeps in the forefront of modern thinking and, in spite of pressing duties, may read more widely than ever before.

Pastors who write in to Duke Divinity School seem to prefer books on church architecture and symbolism, pastoral care, and the Dead Sea Scrolls; and most used books are those of Andrew Blackwood and W.

E. Sangster on preaching, J. B. Phillips, and Leslie Weatherhead. There is a surge of interest in Paul Tillich, Emil Brunner, and the Niebuhrs.

Other theology school libraries report somewhat similar tastes among ministers. At Wesley Seminary, Washington, D.C. the same writers are the favorites, and among the continental theologian-authors, Karl Barth. Likewise at Duke, with exception of W. E. Sangster, who is not so popular there; and with Hiltner, Bultmann, and Kierkegaard much in demand.

Garrett Biblical Institute Library indicated the first choice of ministers to be doctrine, creed, and devotions; church administration and finances second, pastoral care and counseling third. Life and teachings of Jesus, preaching Wesley, and books on various aspects of Methodism, followed in that order.

Boston University School of Theology Library is used only by students who do much required reading. Fosdick and Wesley are favorites there.

Neither Southern Methodist nor Emory University maintain loan services.

## Shows Rare Bible

The Czech Bible, printed in 1488, was displayed recently at Aldersgate Methodist Church, Savannah, when the Rev. Joseph Paul Bartak of Austria preached for the Rev. Harry Moore.

This rare book predates the first complete Bible printed in English by 47 years. Dr. Bartak told the story of his acquisition of it.

## News Digest

**JAPANESE RECORD.** The Methodist-originated Kyodan (United Church) in Hiroasaki, Japan, has sent 171 of its members into full-time church careers in the past 82 years, a recent report on the church reveals.

**HELP FOR STUDENTS.** Eighty-three Methodist colleges and universities have been allocated a total of \$333,184 in federal funds for student loans under a program administered by the Department of Health, Education, and Welfare.

**LUTHERANS GAIN.** Lutherans in the world now total 71,135,068, or about one third of all Protestants, according to the Lutheran World Federation. The figure a year ago: 70,753,389.

**PEAK BIBLE YEAR.** An all-time-high record was set by the American Bible Society in 1958 with the distribution of 16,629,486 Scriptures.

**RADIO SERIES HONORED.** The Upper Room radio series *The Seven Last Words* has received an honorable-mention award for religious radio from the Institute for Education by Radio-TV, sponsored by Ohio State University.

**ASIAN CONFERENCES.** Among Christian leaders who will direct seven interdenominational pastors' conferences throughout Asia this summer is Methodist Bishop Mangal Singh of Bombay, India. Object of the meetings is to "concentrate head-on spiritual opposition against rapidly growing menaces to Christianity in

the Orient," according to World Vision, Inc., sponsor of the conferences.

**IN MOSCOW DISPLAY.** Methodist-related Florida Southern College, Lakeland, is featured in a photographic display of American architecture being exhibited in Moscow.

**FUNERAL FEES?** The Ministerium of Greater Harrisburg, Pa., has gone on record suggesting that clergymen not accept fees for conducting funerals of church members but that they may accept fees "from \$5 to \$10" for funerals of nonmembers.

**SCORE USE OF TORTURE.** Protests from French church leaders and others against the use of torture by the French Army in Algeria have been reported in a bulletin issued by the Algerian Office, New York, and filed with the U.S. Department of Justice.

**AFRICAN QUARTET.** The Ambassadors, a quartet of young African Methodists, are beginning a 10-month singing tour of the U.S. that will end with a performance at General Conference next April.

**WANT CHURCH NEWS.** The press is more interested than ever in stories on religion, Dr. Howard R. Long, chairman of the Southern Illinois University journalism department, has told a religious-journalism seminar at the school.

**CHURCH LIBRARIES.** Exactly 31.8 per cent of American Protestant churches have libraries, according to

a survey published by *Christian Herald*. They are maintained by some 63,000 congregations, with 31 per cent of the books coming as gifts from members and friends and 24 per cent being bought from local book stores, 21 per cent from library wholesalers, 14 per cent from publishers, and 10 per cent through book clubs.

**MISSION ON CEYLON.** Methodists on Ceylon recently held a three-day mission in Colombo led by Dr. Akbar Abdul Haqq, a Methodist minister serving the Church of North India and the son of a convert from Islam.

**HUNGARIAN PRAYER ROOM.** Methodists in Szakly, Hungary, have dedicated a prayer room acquired after many years of meeting in a leased room.

**NEW WCC BUILDING.** Construction starts this fall on the new 236-room World Council of Churches headquarters building in Geneva.

**HELICOPTER SURVEY.** Anglican Archdeacon Walter Gilling, Toronto, Canada, recently took a helicopter ride over the city's mushrooming suburbs to spot possible sites for new parishes.

**A WOMAN PRESIDENT?** Evangelical Church women in Germany may now serve not only as pastors but are eligible for all other appointments, including that of the presidency.

The synod, however, recommended that the new law should not be applied "too rashly."

**NEW ANGLICAN POST.** Protestant Episcopal Bishop Stephen F. Bayne, Jr., Olympia, Wash., will assume the newly created post of executive officer of the world-wide Anglican communion at the end of this year.

**ECUMENICAL INSTITUTE.** All students completing a course of several months at the World Council of Churches' Ecumenical Institute, Bossey, Switzerland, were urged to bring a "new atmosphere" to their denominations' unity efforts. Dr. Hans Wolf, institute director, who delivered the closing lecture, told the students not to return home "self-satisfied" but with the attitude of seeking "the right obedience in the Church of Jesus Christ."

**ELECT NEGRO.** The Rev. John J. Hicks, pastor of Union Memorial Church, St. Louis, is the first Negro to be elected to that city's school board.

**EVANGELISM IN THE CONGO.** More than 2,000 persons made "decisions for Christ" for the first time during a three-month evangelistic campaign conducted by the Southern Congo Annual Conference. Some 9,000 persons attended a rally climaxing the event.

**C J ADDS 10,630 MEMBERS.** The Central Jurisdiction of The Methodist Church added 10,630 new members during its Bishop's Crusade, says Dr. W. D. Lester of the Methodist Board of Evangelism. This does not include transfers within the Jurisdiction.

## People Going Places . . .

ARTHUR S. FLEMMING, U.S. Secretary of Health, Education, and Welfare—awarded honorary doctor of laws degree at Albany Medical College.

Elected members of the National Council of the Atlantic Union Committee—BISHOP GERALD KENNEDY of Los Angeles, Dr. B. J. MARTIN, president of Wesleyan College, Macon, Ga., and Dr. D. A. LOCKMILLER, president of Ohio Wesleyan.

Methodist chaplain FRANCIS L. GARRETT—begins duties as the only U.S. Navy chaplain in England. He will be stationed in London and will serve the Naval Support Activities there. Chaplain Garrett is a member of the Virginia Conference.

LEE A. RANCK of Harrisburg, Pa.—joins staff of Methodist Board of Temperance in an editorial capacity. He will be assistant editor of *Contact*.

DR. RALPH DECKER, president of Wyoming Seminary, Methodist secondary school—becomes director of secondary and higher education, Methodist Board of Education.

DR. LELAND H. CARLSON, president of Rockford College, Dr. HOWARD CLINEBELL, Jr., minister of counseling at First Methodist Church, Pasadena, and Dr. JOHN MIXON of Church of All Nations, Los Angeles—join the faculty of Southern California School of Theology.

DR. SAMUEL H. MILLER, professor of pastoral theology at Harvard, becomes dean of the divinity school to succeed Dr. Douglas Horton.

DR. R. PAUL RAMSEY, Paine Professor of Religion, Princeton University—appointed chairman of the department of religion.

Methodist chaplain EARL R. BREWSTER, who holds the Bronze Star for heroic achievement while a prisoner of the Japanese—has retired because of ill health.

DR. PAUL SANDERS, associate professor of church history at Vanderbilt University divinity school—recalled to active duty by the Navy to work on a history of its chaplain corps.

DR. KARL P. MEISTER, member of Methodist Board of Hospitals and Homes—named to national advisory



Mr. Garrett



Dr. Peterson



Mr. Ranck



Dr. Decker

committee for White House Conference on Aging.

DR. J. FISHER SIMPSON, editor *The Texas Advocate* and director of Methodist Information—retired June 1. His successor is the REV. CARL E. KEIGHTLEY, pastor of First Church, Irving, Tex.

THE REV. J. TREMAYNE COPPLESTONE, pastor of Maple Street Church, Lynn, Mass.—named editor of the *History of Methodist Missions*.

CHARLES EMMERICH, business manager of Emory University—elected president of its E. Stanley Jones Institute of Communicative Arts.

LEE WILHELM of the First Methodist Church staff, Anaheim, Calif.—goes to Columbia, Mo. as director of the Wesley Foundation there.

THE REV. LESTER GRIFFITH, Jr., Methodist missionary who was captive of Algerian rebels for 40 days in 1958—appointed pastor of the Methodist church in Eccussines, Belgium.

DR. H. BURNHAM KIRKLAND—has resigned as treasurer, Methodist Division of World Missions, to be minister of First Methodist Church, Middletown, Conn.

FRED CLOUD, assistant editor of youth publications, editorial division of the Methodist Board of Education—promoted to associate editor.

DEAN HOWARD THURMAN of Boston University's Marsh chapel—elected a fellow of the American

Academy of Arts and Sciences. He is the grandson of a slave and was once named by *Life* magazine as one of 12 leading clergymen in the U.S.

WENDELL KELLOGG, National Council of Churches associate director of public relations—now director of public relations, Methodist Rock River Conference.

DR. WILLIAM E. BROWN of First Church, Benton, Ark.—elected executive director Christian Civic Foundation of Arkansas.

THE REV. WALTER N. VERNON, editor of general publications, Methodist Board of Education—made secretary-treasurer of the Methodist Conference on Christian Education.

MISS VERA LARGEN, director of Christian Education at Druid Hills Methodist Church, Atlanta—named to the same post at First Methodist in Evanston, Ill.

DR. EDWARD C. PETERSON, pastor of Clifton Methodist Church, Cincinnati—becomes editor September 1 of children's publications of the Editorial Division of the Methodist General Board of Education, succeeding Miss MARY EDNA LLOYD, who is retiring after serving 30 years on the staff of Methodist Church publications and editor of children's publications since 1943.

THE REV. CLARK W. HUNT, pastor of First Methodist Church, Westfield, N.J.—given U.S. Air Force, Testimonial of Service Award for his part in preaching missions for Air Force personnel in Europe in 1957.

## Garrett Entertains Wives

Garrett Biblical Institute entertained nearly 100 out-of-town student wives recently at its annual Parsonage Life Conference. The young women came to the Evanston, Ill., campus from towns as far as 300 miles away, where their husbands are student pastors.

The wives attended some classes with their husbands, took part in special worship services.

At a "Let's Talk It Over" session with faculty wives, the group had "almost a testimony meeting" about how many advantages the minister's wife has and "how blessed a job" hers is.

## 175th Anniversary Plans

Plans now are under way for the celebration of the 175th anniversary of the founding of The Methodist Church in America during the week beginning December 27, 1959.

Bishop Roy H. Short is chairman of a 13-member committee directing the celebration plans.

A special observance is being planned for Baltimore, Md., where the church was formally organized in 1784. The Rev. Kenneth R. Rose, pastor of the Lovely Lane Church, named for the site of the famous "Christmas Conference" has been named to a committee which will develop details there.

One feature of the observance will be a modern-day "Christmas Conference" at Lovely Lane, to be attended by young Methodist ministers from across the country, just as was the case in 1784. It will be sponsored by the General Board of Evangelism.

Dr. John O. Gross, general secre-

tary of the division of educational institutions of the General Board of Education, is chairman of a subcommittee preparing literature for churches observing the anniversary.

TOGETHER is planning a 128-page edition for its November issue featuring the church's 175 years of history, in special articles and pictures in full color.

## Untangling Ecumenicity

That mouth-filling, mind-tangling word "ecumenicity" is getting a thorough going-over, as the Evanston Institute of Ecumenical Studies unfolds its program. It is an outgrowth of the second assembly of the World Council of Churches, held in Evanston, Ill., in 1954.

A service of recognition for the new institute was given early in May at Northwestern University. Canon Theodore Wedel of Washington Cathedral (Episcopal) spoke on "The Call to Unity in Our Time." He said: "The layman is often involved in his daily contacts in ecumenical debate, and is an apostle of the ecumenical spirit—or its chief obstacle."

The Institute's director, the Rev. Walter Leibrecht, has lead a vigorous program of ecumenical discussion. Fifty business executives discussed "Religion and Ethics in Business Decisions." Dr. Werner Kuemmel, a distinguished New Testament scholar in Germany, led a discussion of some New Testament problems. Seventy-five women participated in a conference on "The Nature of Ecumenical Understanding." And the topic, "The Situation of the Church and the

World," drew a large company of discussions, especially Mennonites.

At a trustee meeting in June, new leaders were chosen, to take office in the fall: For the Board of Trustees, Edgar Vanneman, chairman, and Harold A. Belt, vice-chairman; for the Corporation, Dr. Joseph Sittler, chairman, and Dr. Wilber C. Harr, vice-chairman.

## Deaths . . .

MRS. FRANCES ATHEY, retired member Pittsburgh Conference and widow of minister.

WILLIAM AUBREY, retired member Northern N.Y. Conference, May 24.

SAMUEL BARTLETT, 90, member Erie Conference, recently at Meadville.

MRS. O. A. BONNER, widow of member North Alabama Conference, April 19.

A. E. BOOTS, member Ohio Conference, May 29.

G. M. BURDICK, missionary 28 years in Korea, May 30.

HARRY L. CANRIGHT, 95, pioneer missionary in China, May 28.

LEMUEL CARNES, retired member Indiana Conference, recently.

G. W. CARPENTER, 89, retired member Alabama-West Florida Conference, April 9.

CHARLES M. CHAPMAN, retired member North Mississippi Conference, May 23.

E. A. DREW, retired member North Texas Conference, April 25.

A. BERNARD EATON, retired member New York Conference, May 2.

JESSE E. EATON, member Philadelphia Conference.

T. T. FRAZIER, 75, retired member Louisville Conference.

MRS. JUN FUJIMORI, wife of member Pacific Japanese Provisional Conference, May 9.

EDMISTON J. GARDNER, 85, retired member Kansas Conference, May 14.

JOHN GARRISON, member Oklahoma Conference.

MRS. DORA GREENLEE, 94, widow of member Pittsburgh Conference, May 2.

G. R. HADEN, member Pittsburgh Conference, May 29.

MRS. J. PAUL HAGLUND, wife of pastor Elmdale, Kans., April 23.

KENMORE W. HAIGHT, 50, member Genesee Conference, May 11.

S. C. HEARN, retired member New York Conference, May 7.

W. F. HEDGEPATH, member South Carolina Conference, May 19.

H. C. HENDERSON, member North Texas Conference, April 25.

R. D. HINKELMAN, member Central Pennsylvania Conference, April 25.

JOHN WESLEY HOLLAND, 82, WLS radio pastor 26 years, May 15.

JAMES L. HUNTER, pastor Sardis Methodist Church, Monticello, Fla., April 25.

MISS KATHARINE JOHNSON, executive secretary Interboard Committee for Japan and former missionary to Japan, May 21.

HARRY PIERCE JONES, former missionary to Japan, April 9.

W. B. JONES, member Mississippi Conference, May 20.

MRS. ARTHUR KENT, wife of pastor Paso Robles Church, Calif., in June.

GORDON C. KING, pastor Morningside Church, Albany, Ga., May 12.

E. H. KNEHANS, 84, retired member Minnesota Conference, in April.

W. M. LANGLEY, retired member N. Mississippi Conference, May 30.

MRS. W. T. MENARD, wife of retired member California-Nevada Conference, May 14.

MRS. J. T. MITCHELL, widow of retired member Florida Conference, April 18.

MRS. NELL PROFFITT MOORE, missionary 37 years in Brazil with her husband, May 8.

E. C. NORWOOD, retired member Indiana Conference, recently.

W. H. PEARINGEN, 66, retired member Memphis Conference, recently.

S. E. PINKSTAFF, member Southern Illinois Conference.

C. A. POWERS, retired member West Virginia Conference, recently.

FRANCISCO QUINTANILLA, 59, founder and pastor El Buen Church, Los Angeles, May 20.

MRS. LOREN REED, widow of member Michigan Conference, May 7.

MRS. G. W. RICE, widow of member New York Conference, May 6.

MRS. L. RINEARSON, wife of retired member South Dakota Conference, April 26.

J. L. ROWLAND, retired member N. Arkansas Conference, May 14.

FURAO SAKAIZAWA, former pastor Tacoma Japanese church, in April in Chicago.

E. R. SHUPP, former supply pastor in Pacific N.W. Conference, April 16.

J. S. SMALLWOOD, member New Jersey Conference, April 2.

MRS. LAMONT C. SMITH, widow of member Iowa Conference, May 10.

F. P. VENABLE, retired member New York Conference, April 22.

WILLIAM YOUNG, 82, retired member Detroit Conference, April 18.

## Conference Digest

THE NEW CHRISTIAN ADVOCATE presents its digest of the 1959 Annual Conference sessions on the following pages.

Appearing on pages 112-119, inclusive, the digest covers only the major highlights of the various sessions. It will be continued in the August and September issues as Annual Conferences are reported.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church ( or ) School (Loss) ***WSCS	MINISTERS *Total **Admitted in full ***Retired	BENEVO- LENCES	REPORT ON QUADRENNIAL PROGRAM	GENERAL
NEW HAMPSHIRE First Church Laconia	* 20,367 ( 321) ** 12,839 ( 138) *** 4,629 ( 111)	* 79 ** 4 *** 3	\$102,397	No Report	Minister rett, L. Lay: Jo Crane.
NEW YORK St. James Church Kingston	* 75,685 (—109) ** 38,838 ( 743) *** 12,962 ( 30)	*209 ** 10 *** 6	\$147,240* (Does not in- clude World Service)	Reaffirmed 1958 allotment for higher education: 15 cents per member for ins- titutions and 15 cents for Wesley Foundations.	Minister E. B. Br Lay: C Russell,
NEW ENGLAND Trinity Church Springfield, Mass.	* 74,824 ( 393) ** 43,827 ( 266) *** 14,705 (—241)	*234 ** 5 *** 5	\$357,132	Progress toward \$1.30 per year per member for higher education . . . 157 churches gave \$60,364 . . . 65 young reported going into full time Christian vocations.	Minister ner, H K. Lor McPh Drake,
NEW MEXICO First Church Carlsbad, N. M.	* 75,307 (3,704) ** 47,031 ( 921) *** 8,454 ( 154)	*137 ** 2 *** 1	\$119,816	Organization of Conference Council to coordinate work of boards in efforts to reach local church.	Minister Scrim Dr. C.
NORTHERN NEW YORK First Church Rome, N.Y.	* 44,256 ( 533) ** 29,891 ( 105)	*151 ** 2 *** 3	\$133,569	Christian Higher Education up from \$4,651 to \$16,351 . . . With other Area Con- ferences has endowment Ludden professorship Syracuse U. . . Special effort year of total en- lightenment.	Minister Don R. C. LeF
PHILADELPHIA Arch St. Church Philadelphia	*Gain 990 ** (—602) *** (— 22)	*317 ** 12 *** 3	\$508,651 (\$48,938 for Puerto Rican Specials)	\$92,630 raised for Christian Higher Education Fund.	Minister dleton, Herr, J. W. P. C. F. E. G. G.

# GENERAL CONFERENCE DELEGATES

# MAJOR CONFERENCE ACTIONS GENERAL CONFERENCE MEMORIALS

Ministers: J. Norman Barrett, Lewis H. Moulton.  
Lay: James S. Lytle, Philip Crane.

Continuation of a committee to study need for central Conference office . . . Minimum salary for ministers increased . . . Pension rate \$44 per year; plans to be presented next fall on possibility of entering Ministers Reserve Pension plan. MEMORIALS: Clarification of "approved supply pastors" . . . Location of a new church so as not to jeopardize welfare of existing one.

Ministers: Ralph Sockman, E. B. Bostock, W. M. James.  
Lay: Chester Smith, Paul Russell, G. M. Northrop.

Voted \$60,000 for training center and camp site . . . Also \$20,000 for property near Hancock . . . Approved in principle merger of New York and New York East Conferences . . . Study committee on inner-city churches. MEMORIALS: Recruitment for the ministry . . . Abolition of jurisdiction system . . . Prohibiting use of churches as schools to get around integration . . . Support for John Street church from the church at large.

Ministers: H. Hughes Wagner, Harold Case, Lemuel K. Lord. Lay: Mrs. C. C. McPherson, Edward C. Drake, Warner C. Danforth.

Largest apportioned budget, \$673,938 . . . Raised ministers' salaries . . . New pension rate of \$57 . . . Gains in stewardship and finance. MEMORIALS: Bicentenary of John St. Church . . . Episcopal representative at UN . . . Definition of urban life committee . . . Continuing Christian Higher Education emphasis . . . Publishing material for Methodist Federation for Social Action . . . Mandatory Christian Social Relations Commission.

Ministers: Earl Dorff, J. B. Scrimshire. Lay: Lionel Cox, Dr. C. Pardue Bunch.

Approval of jurisdictional system as essential working of the church organization . . . Opposition to all forms of gambling . . . Conference council to coordinate boards in effort to reach local church. MEMORIALS: . . . Keep jurisdictional system . . . Ask Board of Pensions to establish hospital and health insurance . . . Seat supply pastors without voting rights . . . Make membership transfers automatic.

Ministers: Robert D. Jones, Don R. Boyd. Lay: DeWitt C. LeFevre, W. Clyde Sykes.

Combined promotion of permanent fund, missions, pensions, stewardship, in new office of promotional secretary . . . Combined board and commission treasurers . . . Authorized buying property in Watertown for conference center . . . Set pension rate \$40 . . . Voted concurrence on uniting boards of world peace, temperance, social and economic relations.

Ministers: W. Vernon Middleton, A. K. Smith, J. D. Herr, Charles Yrigoyen, J. W. McKelvey. Lay: Mrs. P. C. Herr, R. G. Luff, Dr. F. E. Baker, T. G. Lewis, G. G. Ziegler.

Pension rate to \$67 . . . Urged Bishop Corson's reappointment. MEMORIALS: Financial aid to Old St. George's as historical shrine . . . Merging of Boards of Temperance, World Peace, and Social and Economic Relations . . . Mandatory Commission on Christian Social Relations . . . Strengthening marriage vows . . . Financing Methodist World Council . . . Establishment of loans for local churches . . . Transfer of church membership.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church ( or ) School (Loss) ***WCS	MINISTERS *Total **Admitted in full ***Retired	BENEVO- LENCES	REPORT ON QUADRENNIAL PROGRAM	GENERAL
TROY First Church Burlington, Vt.	* 89,172 ( 77) ** 52,070 ( 273) *** 22,485 (3,596)	*249 ** 4 *** 6	\$334,000	Reset goal of 50 cents member to institutions higher learning and cents for Wesley Foundation work.	Minist C. V. Caroth Kirchn Roy S
PENINSULA Bethesda Church Salisbury, Md.	* 79,968 (1,271) ** 76,826 ( 607) *** 21,990 (—237)	*226 ** 9 *** 5	\$488,579	\$191,624 for Higher Education program: \$136,077 Wesley College, \$34,639 Wesley Seminary, \$20,915 to work of Wesley Foundations on three campuses.	Minist R. L. Lay: C. Brown
ST. LOUIS First Church Sikeston, Mo.	* 88,366 **No Report ***No Report	*240 ** 3 *** 3	\$140,795	Near to annual quota Central College development program . . . noticeable results in Christian Higher Education and local church. More every-member canvass activity.	Minist H. H. Hager Jesse Gemb
CENTRAL NEW YORK Centenary Church Elmira, N.Y.	* 74,782 (—301) ** 46,755 (—307) *** 17,544 ( 264)	*238 ** 5 *** 10	\$188,201 (\$40,728 Gen. Adv. Specials)	\$31,000 for Christian Higher Education . . . Voluntary year of emphasis on total enlistment, as quadrennial program and as effort honor Bishop Ledden last year of administration	Minist Warre Scha W. Grant
IDAHO CONFERENCE Methodist Church Salmon, Idaho	* 19,722 ( 528) ** 16,116 ( 149) ***No Report	* 47 ** 5 *** 2	\$45,862	No Report	Minis Lay:
NEW YORK EAST First Church New Haven, Conn.	*117,561 (3,522) ** 64,931 ( 285) *** 18,550	*318 ** 13 *** 7	\$869,145	\$7,623 raised for Christian Higher Education . . . Continued work toward goal of \$1 per member for institutions and 30 cents for Wesley Foundations.	Minis Loyd son, Brenn nor, Robert Haus son.

	GENERAL CONFERENCE DELEGATES	MAJOR CONFERENCE ACTIONS GENERAL CONFERENCE MEMORIALS
ents tions and Found	Ministers: H. W. Griffis, C. W. Kessler, J. E. Carothers. Lay: F. K. Kirchner, Mrs. C. M. Suter, Ray Sullivan, Don S. Robb.	\$4,365 for chaplain to industry toward Area budget . . . Favor recognition of Red China, safeguards for Taiwan and Korea; em- phasized that recognition does not imply approval . . . Rejected proposal to shift conference boundaries or shift seven Massachusetts churches to Boston Area. MEMORIALS: Urge \$2,00 annually for John St. Church . . . Revolving fund for loans to churches . . . Retain present boundaries Troy Conference.
r Edu 5,077 4,639 \$20.9 Found puses.	Ministers: J. E. French, I. L. Tawes, J. J. Bunting. Lay: G. P. Chandler, C. H. Brown, W. F. Davis.	Asked service in Barratt's Chapel November 14 in memory of first Lord's Supper in an American Methodist fellowship in 1784 . . . Continued unification of churches in Eastern District . . . Home for aged near Wilmington to move ahead in \$2,350,000 construction plan . . . Support to developing State Council of Churches. ME- MORIALS: Request to drop "minister" from "minister of music" unless person is ordained.
quote develo notice Christi and loc -memb	Ministers: Albea Godbold, H. H. Luetzow, W. H. Hoger. Lay: J. C. Hawkins, Jess Wood, Mrs. E. R. Gemberling.	Expanded program of church extension and participation in Area evangelism . . . Raised qualifications for admission on trial to BD or equivalent. MEMORIALS: Legislation to require sharing with Annual Conference, historical material and information . . . Mandatory Commission on social relations . . . Merger of three general boards . . . Legislation to require city or district missionary societies to cover all Methodist churches.
istia . Vote on toll adrenni effort Edon stration	Ministers: Harold Swales, Warren Odom, Lester Schaff. Lay: G. B. Ahn, Mrs. W. T. Anderson, Ernest Grant.	Pension rate at \$45 . . . Voted on five resolutions on Christian Social Relations . . . Voted to integrate Brotherhood Fund with optional death benefit program of Ministers Reserve Pension Fund. MEMORIALS: Concurrences on study on responsibility in chaplaincy . . . Plaques for graves of Methodist ministers . . . Non-concurrence N.Y. East memorial on Methodist Federation for Social Action advertising.
	Ministers: Herbert Richards. Lay: Ledru Williams.	Jurisdiction committee on area boundaries recommended two episcopal areas in place of the present Portland Area. General Conference memorialized to continue the study of the Western Jurisdiction . . . Other MEMORIALS: Board of Social and Economic Relations to be given charge of watching over complex relations of church and state, and a budget provided . . . That the Church urge the government to stop nuclear tests.
Christia . Con goal institute nts in . .	Ministers: H. C. Whyman, Lloyd Worley, W. H. Alder- son, L. W. Auman, H. R. Brennan. Lay: Arthur Ray- nor, Mrs. H. R. Brennan, Robert Preusch, L. C. Hauser, Mrs. Ethel John- son.	Favor employment of chaplain to labor groups in Area . . . Approve recognition of Red China and admission to UN . . . also forming of Metropolitan Area Planning Commission to solve problems of the inner-city church. MEMORIALS: Request for commission to plan bicentenary of Methodism . . . Provision to abolish Central Jurisdiction . . . Establish agency to watch relations between church and state.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church ( or ) ***WCS	MINISTERS *Total **Admitted ***Retired	BENEVO- LENCES	REPORT ON QUADRENNIAL PROGRAM
NORTH INDIANA Wayne Street Church, Fort Wayne, Ind.	*115,503 (-214) **111,139 (-257) ***27,093 (-391)	*321 **22 ***14	\$408,627	\$1 per member for higher education . . . Urged con- tinued effort toward 30 cents per member for Wesley Foundations.
WYOMING First Church Wilkes-Barre, Pa.	*89,934 (1,292) **54,471 ( 12) ***17,221 (-664)	*179 **9 ***5	\$536,320	Evangelism effort continued, also \$49,297 for colleges, increase of \$10,344 over previous year. Board of Lay Activities to have every-member canvass in December.
PITTSBURGH Baldwin Church Pittsburgh	*169,128 ( 90) **112,328 (1,655) ***412 ( 1)	*350 **11 ***8	\$483,411	50 cents per member for higher education and 15 cents for church extension and other causes substan- tially met. \$434,434 toward \$600,000 "Care and Share" goal given in three years.
SOUTHWEST TEXAS Travis Park Church, San Antonio, Tex.	*115,237 (1,826) **83,104 ( 768) ***(-48)	**14 ***4	\$308,073	No Report
LOUISIANA Centenary and First Church Shreveport	* (2,438) ** (1,101) ***15,609	*19 **10 ***2		\$1 per member, starting 1960, for higher education to Wesley Foundation.
SOUTHWEST MISSOURI Trinity Church Kansas City, Mo.	*92,554 **67,196 (loss) ***21,255 (4,664)	*216 **8 ***8	\$123,374	No Report

## GENERAL CONFERENCE DELEGATES

## MAJOR CONFERENCE ACTIONS GENERAL CONFERENCE MEMORIALS

Ministers: Byron Stroh,  
O. W. Paulen, D. E. Bailey,  
G. H. Jones, E. R. Garrison.  
Lay: Owen DeWeese, P. R.  
Flowers, Mrs. B. V. Allen,  
Otto Fultz, R. R. Roudebush.

Voted purchase of land and building of central office for conference at Marion, Ind., not to exceed \$60,000 for building, \$17,000 for land . . . Heard report of \$1.3 million pledged for expansion at Epworth Forest, conference camp site.

Ministers: Norman W.  
Clemens, Samuel J. Tru-  
scott. Lay: G. Wesley Lewis,  
Walter L. Hunt.

First woman elected to full membership . . . Retirement annuity for ministers raised to \$48 . . . Health insurance plan voted . . . Resolution against proposed laws on gambling. MEMORIALS: Support to Methodist World Council . . . Favor keeping jurisdictional system . . . Recognition of Federation for Social Action . . . Support for Old St. George's . . . Change requirements for admission to full connection.

Ministers: W. R. Ward, Jr.,  
W. S. Boyd, John Warman,  
Paul Lambertson. Lay: Mrs.  
P. L. Lindberg, Leon Hick-  
man, William Beatty, Rus-  
sell Headlee.

Vigorous advance in building programs . . . Leon Hickman of special committee reports ministers' salaries shocking . . . Pittsburgh ranks 35th among 77 reporting salaries; it was voted to continue and expand study . . . Resolution against segregation in housing sales. MEMORIALS: Rewrite provisions under which full membership is attained.

Ministers: Donald Redmon,  
Kenneth Copeland, Ennis  
Hill, J. W. Morgan, Wil-  
lam Finch. Lay: James  
Walker, Wilmoth Morgan,  
E. D. McDonald, Mrs. O. N.  
Reer, Dr. W. W. Jackson.

Set pension rate at \$53 per service year; committed to the Conference Council for further study the matter of membership in the Methodist Reserve Pension system . . . Churches of the Conference have paid \$1,232,244 on construction debts and \$1,564,484 for buildings and improvements.

Ministers: W. E. Trice, J. B.  
Harper, D. W. Poole, V. D.  
Morris, D. E. Jackson. Lay:  
Judge J. A. Dixon, Paul  
Brawn, W. Cotton, Judge  
Mouser, R. P. Lay.

Creation of loan fund for use of small churches, three years free of interest with six per cent after three years . . . Organized district board of missions . . . Renewed emphasis on The Thousand Club.

Ministers: F. L. Standard,  
C. P. Folkins, W. Carlton  
Knight. Lay: N. Guy Hall,  
Robert G. Mayfield, Mrs.  
B. B. Yeakley.

Voted merger with Missouri Conference, provided satisfactory adjustments can be made . . . Voted request to change Area headquarters to Kansas City. MEMORIALS: To federate the Boards of Temperance, World Peace, and Social and Economic Relations . . . To increase World Service apportionments . . . To permit Methodist institutions to lend to Board of Church Extension for loans to churches . . . Give supply pastors right to vote.

CONFERENCE and HOST	MEMBERSHIP *Church (Gain) **Church ( or ) School (Loss) ***WSCS	MINISTERS *Total **Admitted in full ***Retired	BENEVO- LENCES	REPORT ON QUADRENNIAL PROGRAM
MAINE	* 33,773 (—162) ** 27,430 (—456) *** 6,873 (—125)	* 98 ** 1 *** 2	\$ 57,400	Fine progress on Christian Higher Education with 118 churches taking part. Aim is to include all 248 churches . . . Encouragement of youth to attend Methodist-related schools.
Calvary Church Lewiston, Maine				
SOUTHERN ILLINOIS	No Report	* 18 ** 11 *** 4	No Report	No Report
First Church Centralia				
CENTRAL KANSAS	*130,142 ( 363) **106,866 (—814) *** 34,349 (—367)	*388 ** 22 *** 13	\$683,818	Continuing interest in Christian Higher Education . . . \$2,302,733 raised in three years; goal is \$1,212,500 more. Plan to give two colleges \$1 million each; \$12,500 to another.
College Hill Church Wichita				
MEMPHIS	*118,321 (—773) ** 89,973 ( 639) *** 18,330 (1,376)	*269 ** 15 *** 0	\$262,450	\$142,112 to Lambuth College, \$49,081 to Wesleyan Foundation Fund. Third every-member canvass completed; many urged tithing, commitment of time, talent and ability.
Highland Heights Church Memphis				
NORTHWEST TEXAS	*104,931 ( 530) ** 81,297 ( 404) *** 13,323 ( 721)	*310 ** 14 *** 6	\$567,955	\$1.30 per member minimum for Christian Higher Education was over-subscribed showing significant gain and generous giving. In addition to support of McMurry, several other colleges helped.
St. Paul Church Abilene				
OKLAHOMA CONFERENCE	*7900 (1100) **Large gain ***Large gain	*No Report ** 28 *** 18	\$365,265	Conference enters final year with most outstanding record of any quadrennium to date. Far exceeded goal in members, Church School MYF, WSCS, camps, and total program of the church.
St. Luke's Church Oklahoma City				

## GENERAL CONFERENCE DELEGATES

## MAJOR CONFERENCE ACTIONS GENERAL CONFERENCE MEMORIALS

Ministers: Lester L. Boobar.  
Lay: Miss Margaret Currie.

Voted by strong majority to support resolution of Board of Christian Social Relations in urging early diplomatic recognition of Red China by the United States . . . Churches urged to meet World Service apportionments . . . Established financial program for conference claimants under Ministers Reserve Pension Program, voted last year . . . Urged commission on Christian Social Relations in each church.

Ministers: Farrell Jenkins,  
Wayne Wilson, Maurice  
Winn. Lay: Mrs. Harry  
Wells, James O. Hall, Cir-  
cuit Judge Clark.

MEMORIALS: Continued emphasis on higher education, relations of church and state, celebration of bicentenary of American Methodism, records of church attendance, pension legislation, ministerial course of study, election of local church officers.

Ministers: George Richards,  
Herence Borger, Lyman  
Johnson, Joseph Ploughe,  
Arthur Zook. Lay: M. K.  
Hyder, Joe Becker, Mrs.  
Harry Gott, Mrs. H. L.  
Borg, Rudolph Barta.

MEMORIALS: To bring closer the local church committee on records and history and annual conference historical society . . . Unify activities in behalf of temperance, world peace, and social and economic relations . . . To make commission on Christian Social Relations mandatory in the local church . . . Make next quadrennial emphasis on Christian social relations . . . Special study of faith in nuclear age . . . Mortgaging of property.

Ministers: J. A. Fisher,  
S. Evans, C. M. Rob-  
Vesley, J. L. Horton. Lay: R. H.  
Third, Dixon Hood, George  
com-oy, Wallace Tanner.

Plans for extensive evangelism . . . Raised minimum salary . . . Increased pension rate . . . Approved plan to encourage Methodists to include Methodist institutions in their wills. MEMORIALS: Make Memphis and Mission Conferences an episcopal area . . . Field work for men on trial . . . Supply pastors becoming members of conference . . . Merge Boards of Temperance, World Peace, and Social and Economic Relations.

Ministers: Marvin L. Boyd,  
Gene Slater, J. Chess  
Ed-vern, J. T. Crawford. Lay:  
cribed: H. Nichols, Dr. Gordon  
gainsnett, J. M. Willson, Joe  
In ad-tem.

Ordained seven elders and 12 deacons . . . Defended National Council of Churches from recent attacks . . . Increased pension rate for ministers . . . Launched intensive year of enlistment program.

Ministers: Finis Crutchfield,  
D. Stowe, G. L. Fenn,  
Williams, Paul Gallo-  
ennium, J. S. Wilkes, Leland  
and goal. Lay: W. C. Doenges,  
C. Clark, W. H. Wilcox,  
s, and Egan, Manley Moore,  
f th. H. T. Wohlgenuth,  
E. Beeson.

Methodist Student Movement and Young Adult Department set up under Board of Education . . . New separate camps board to start in 1960 Conference year . . . Stewardship and tithing will be year of emphasis. MEMORIALS: New Methodist home for children in Tulsa with \$150,000 goal from 1959 Christmas offering for the home . . . Goal of \$50,000 for 1960 Mother's Day offering for Oklahoma Methodist Manor, home for aged.



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# We want to know...

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## GREAT TEACHER

What is the origin of the word "rabbi"?

*Hebrew; and it means "my great one." At first it was used for any great doctor or teacher. After A.D. 70, when the temple at Jerusalem was destroyed it became a title for anyone formally ordained as an authority on Judaism.—EDS.*

## CHURCH LIFE MANUAL

What is the Didache?

*It is a short manual of church life and morals dating from about A.D. 150. It is called The Teaching of the Apostles or The Teaching of the Lord through the Twelve Apostles.—EDS.*

## WHO PAYS?

Should an organist who receives a small amount for playing be expected to play for weddings and wedding rehearsals for non-members? Would it be ethical to make a charge?

*The official board of the church ought to have an understanding with the organist and make the policy known. The organist ought not to be put in the position of asking payment.—EDS.*

NEW CHRISTIAN ADVOCATE

JUL

## THEY SAY:

### paragraphs of provocation

*These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."*

#### Paul's Teaching

THE CHRISTIANS to whom Peter wrote probably did not differ much from us. They were, and yet they were not, truly Christian. Having inherited a Christian religion they practiced it because their teachers and preachers had done the same thing. Peter insists, however, that they should become aware of their faith and consciously draw from it.

—OTTO A. PIPER, *Christians Are Different*, *The Pulpit* (March, 1959).

#### Observing Fourth of July

THE Fourth of July should be a day of gratitude, reminding us of the noble inheritance we have received from those who lived before us and of the costly sacrifices that have been made both on the field of battle and in the vocations of civilian life, in behalf of the doctrine that all men are created free and equal.

Let us eradicate from our national life all that is contrary to the doctrine that all men are created free and equal.

It should be a day of contrition also—a time when we recognize our share

of the common guilt of nations for the war and strife that have beset our generation. At the same time that we face realistically the treachery and duplicity of global powers that would destroy everything we know of freedom, we would call for a re-examination of all trade and armament policies of our own that might lead to international fear and misunderstanding, lest we trust too much in the weapons of the flesh and not enough in the armor of the spirit.

—EDWIN T. DAHLBERG, president, National Council of Churches, in Fourth of July proclamation.

#### Whom God Loves

IN THE LAST 20 years I have spiritually progressed. I accept Jesus as my Lord and Savior now. The thing that won me to him more than anything else was the way he spoke of God out of actual personal knowledge—not in terms of speculation or theology. My father was a Presbyterian minister, and I studied for the ministry until the dogmas got me down. I still have not much use for theologians. The Gospel of Jesus Christ is not a complicated thing.

And God isn't anybody's private property, either. Nothing makes me more disgusted than the egotism of people who think they can use God—to make it stop raining on the day of the picnic, or spare their lives in a disaster. My family and I were in a train wreck a while ago in France. I had taken two of my children into the dining car ahead for some ice cream, and we were served unusually quickly—which meant that just before the wreck we had left the car, in which a great many people were killed. Some of my Christian friends talked about it as though we had been especially preserved. What egotism, to assume that God loves you more than the people who were killed.

—DR. LIN YUTANG, *TIME*, Jan. 26, 1959.

### Power of Repentance

THE CHRISTIAN is able to be a repentant sinner, that is, to acknowledge the separation between his theory and practice, because he knows of forgiveness. He knows that as a sinner he does not stand condemned but stands forgiven. Therefore he can admit the separation between his theory and practice. If his sin had the power to condemn him, then he, like the Communist, would not dare to admit it, for the admission, as in the Communist purges, could only be the signal for his undoing. He would have to bend every effort to declaring and assuring his righteousness. But because he knows that "there is now no condemnation for those who are in Christ Jesus," he does not need to hide or suppress his sinfulness. Once the power of sin to condemn him is gone, he does

not need to worry about sin. Its power over him is gone.

—CHARLES W. FORMAN, in *The Christian Scholar* (Dec., 1958).

### For the Sake of a Few

ABRAHAM, FATHER of the faithful, prayed to the Lord: "If only 10 righteous men be found in the city of Sodom, wilt not Thou, O Lord, save the city from destruction?" And God said: "I will."

Now Sodom was not a big city. Berlin is a big city. Let us translate the reference of Abraham into the conditions of our larger unit. If 10,000 people come together to pray every day, surely God will hear the 10,000. Their prayer shall be that nothing be enacted that may bring new heartbreak over mankind. And God will say: "For the sake of these 10,000, I will save the people."

—From a *Sermon in Advent* given in 1958 at the request of the Bishop Otto Dibelius of Berlin for a campaign of prayer.

### Avoiding the Message

EVERY GENERATION, because of its cultural emphases and lacks, tends to try to avoid some part of the New Testament message. It runs counter to some cultural pattern. It calls attention to some characteristic sin from which we as a group have agreed to avert our eyes. If the Gospel is to be redemptive, it is very important that we be good ambassadors faithfully transmitting the message, sure that we transmit the whole Gospel and not just the part of it that is readily acceptable.

—BISHOP RICHARD C. RAINES, speaking to the convocation of the Southeastern Jurisdiction.

## The

# CHURCH and the LAW

*This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions.—Eds.*

**THE CASE:** The Lutheran Bible Institute sought a tax exemption for three of its buildings in Teaneck, N.J. The buildings were two miles from the institute, and each was occupied as a dwelling by a minister who taught at the school. The statute exempted buildings used exclusively in the work of religious corporations. The Division of Tax Appeals allowed exemption, and Teaneck appealed.

**Decision:** The higher court reversed the State decision to allow it, and denied tax exemption to the Bible institute. The court said a building which served as a residence for one engaged in the work of a religious corporation could not be held to be exclusively used in the work of that corporation.

[TOWNSHIP OF TEANECK v. LUTHERAN BIBLE INSTITUTE, N.J., 112 A 2d. 745 (1955)].

**THE CASE:** Christ's Methodist Church, Oklahoma City, Okla., sued to establish its right to erect and maintain a church on lots purchased

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## THE MODERN PARABLE

Modern man no longer expects help from the pulpit in the problems raised by human relations, or by his own divided self. Instead he turns to the novelist, the dramatist, or the extension of these arts in newspaper and film. He reads in novel and newspaper, or he sees on the screen, an enlarged reflection of his own problems.

A woman finds that her marriage has failed, her dreams have been betrayed. In film or play or novel she shares the romance of finding her fairy prince or enduring, without apparent harmful effects, the violence she desires and dare not face. A man, too, finds his humiliation healed in the experience of a dream world. Both return better equipped to face the drudgery of life. Or, so it seems.

It is not only that men no longer go to church. Even those who do go expect to hear there of God and not of man. When questions have to be asked about moral perplexity they are addressed to the doctors and psychiatrists or even to the newspaper and the radio program. They are not addressed to the pastor, except by the young.

—E. H. ROBERTSON in *Man's Estimate of Man*, quoted by permission of John Knox Press, publisher.

in an area restricted to residential uses. The church contended that there was no other suitable site in the area and that the proposed site would be convenient for members. The lower court dismissed the action.

*Decision:* The higher court affirmed the lower court's action. It said that covenants restricting the use of real property, while not favored, would be enforced where the intention was clear and where the limitations were reasonable. It held that both conditions were met here; a church's right to acquire property rested on no higher ground than that of any other citizen.

[CHRIST'S METHODIST CHURCH v. MACKLANBURG, OKLA., 177 P 2d. 1008 (1947)].

**THE CASE:** Action was instituted by an unincorporated religious association to have all members recognized as the lawful owners of property formerly held by the association. The defendant, in possession under a deed from a former association trustee, contended that since some of the members were not plaintiffs, the action should be dismissed.

*Decision:* The court held that this suit could be validly maintained, under the doctrine of virtual representation, whereby persons may sue on behalf of themselves and all others similarly situated. As the plaintiffs included all the officers and the executive committee, elected at a meeting of practically all the members, and were specifically authorized [JENNINGS v. LESTER, LA, 76 So. 2d. 91 (1954)].

to institute the suit, they were held to be entitled to the property.

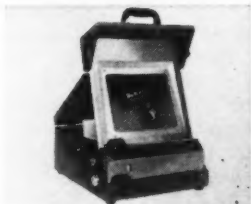
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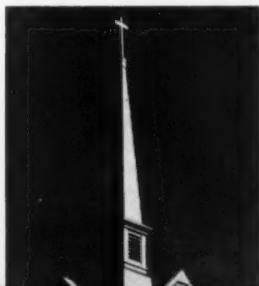
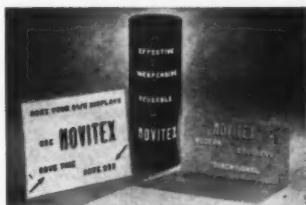
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## OPEN FORUM

### *Letters to the Editors*

#### **Churches in Red China**

EDITOR: On the editorial, *The Heron and the Clam* [Mar., p. 3], let me say that I believe the best interests of indigenous Christians in China are best met, if they are weaned away from outside influence. They must discover that Christianity is not attached to Western ideology, culture, or philosophy of life. And I do believe that Christianity can expand unconquerably under Communistic persecution.

Christianity there may be dramatically changed in format, to adapt itself to Communistic ideology in order to answer it, just as American Christianity has had to adapt itself to economic and political ideologies and their abuses in our land.

But recognition or admission of the Red regime will not help Christianity in China, or anywhere else.

THOMAS D. HERSEY

*Popejoy, Iowa*

#### **Paul's Ideas on Death**

EDITOR: Fred B. Rea's article, *How Can We Explain the Resurrection?* [Mar., p. 57], is about the first treatment of death and resurrection I have seen that tries to be consistent with Paul.

If I were writing such an article, however I would put more stress on immortality in successive generations—Old Testament ideas, the teacher's

immortality in the lives of his pupils, and the real presence of the authority of the deceased on whomever accepts him as authoritative. . . . Such may well be the nature of the spiritual body in the thought of Paul.

KELLY JANES

*Morrisville, Vt.*

#### **When Ministers Use Hypnosis**

EDITOR: The news item, *Pastor Uses Hypnotism* [Jan., p. 107] raises some questions:

Since no records of failure by Rev. J. Douglas Gibson are cited, are we to think that hypnosis is a panacea in this kind of case?

What professional training (medical or theological) must the pastor have to be qualified to counsel by hypnosis?

Does not this power-of-suggestion technique treat symptoms superficially without getting at the basic source of emotional needs?

WAYNE F. STOOPS

*Student Chaplain,  
Philadelphia State Hospital  
Philadelphia, Pa.*

#### **Building a Minister's Library**

EDITOR: I agree with Edward L. Sheppard's *The Minister's Own Library* [Nov., p. 26] but I am surprised that more attention was not given to Julia Pettee's theological listing for cataloguing books.

True enough, this was designed for larger libraries than that of the average minister, but it is adaptable to smaller ones. My library contains 400 volumes, and I have been using Pettee's listing for some 10 years. It provides a classification breakdown that I have not found in any other listing. . . .

I also find it helpful when I move.

ROY GAMBLIN

*Methodist Church  
Canoe, Ala.*

### Divided Chancels

EDITOR: *We Want to Know* [February, p. 123] does not really answer the questions asked. The early Christians would have found the terminology meaningless.

It is psychologically silly to think in terms of a divided chancel until the day arrived when formalism began to consider the preacher as a "priest" functioning before an "altar." That formalism did not arrive until the roots of Roman Catholicism appeared, probably beginning with Constantine. The divided chancel did come from the Roman Church and the altar type of Judaism which preceded the Christian Church.

HAROLD E. NELSON

*First Methodist Church  
Bisbee, Ariz.*

### Sunday Schools Should Teach

EDITOR: Many thanks for publishing Donald B. Croll's *Let the Sunday Schools Teach* [March, p. 24], which goes to the heart of one of Methodism's most insidious problems—ecclesiastical split-personality in the competition between Sunday school and church service.

JULY, 1959

The author's keen diagnosis and effective prescription for the cure deserves the careful study of every commission on education and church-school teacher.

WILLIS W. WILLARD, JR.

*First Methodist Church  
Altona, Pa.*

EDITOR: A hearty "Amen!" to Donald E. Croll's central idea in *Let the Sunday Schools Teach* [Mar., p. 24]. The church's leaders have long opposed pseudo-worship services, insisting that education is the first function.

Nonetheless, I cannot go along with Mr. Croll's curriculum—everyday news events (even though considered from a biblical, Christ-centered viewpoint); the organization and work of The Methodist Church; and the sermon, which class members are to "tear apart."

Here I find no suggestion for a serious study of the Bible, or the history of the Christian church, or Christian theology, or the crucial social and economic problems of the world, or the need for rebuilding a stable family life. I believe we need these elements in a curriculum.

WALTER N. VERNON

*Staff member,  
Board of Education,  
Nashville, Tenn.*

### Reports to Annual Conference

EDITOR: Why not carry John M. Marvin's excellent statement [March, p. 72, *What's Wrong With Our Annual Conferences*] one step farther and have Annual Conference reports classified according to the five commissions of the local church, the

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## INDEX TO ADVERTISERS

### BOOKS

Page

Abingdon Press .....	97
American Baptist Publ. (Judson Press) .....	120
Alfred A. Knopf, Inc. ....	95
Methodist Publishing House ...	2, 89, 93, 128

### CHURCH FURNISHINGS

Acme Bulletin & Directory Board Co. ....	120
--	-----

### MISCELLANEOUS

Broadway Plan .....	4
Pacific Homes (Wesley Palms) .....	7

Woman's Society of Christian Service, and perhaps, the Methodist Youth Fellowship?

This would channel the reports to the groups in the church that have been working with the problems covered by the reports. If the reports were kept brief, and were sent out in time, churches could actually participate in the Annual Conference.

ROY H. MURRAY

*Methodist Church  
Winslow, Ill.*

### Those Church Names

EDITOR: Noting Albert C. Hoover's article, *What's in a Church Name?* [Nov., p. 68], I am sorry that so many of our Methodist churches bear names that are unmeaning, casual, unsuitable, and even apologetic.

So many times we give churches place names that lose their appropriateness—streets, schools, even skating rinks. This is almost as bad as designating churches "First," "Second," and so on.

We have the Apostles, other sainted characters, religious names that have been coined, and commendatory "memorials"—all much better.

JAMES N. REYNOLDS

*Lake Wales, Fla.*

### Five Liturgical Colors

EDITOR: There are five, not four, liturgical colors [March, p. 120]. You mention red, green, violet, and white. You should have added black. (See Stafford, *Within the Chancel* and Hedley, *Christian Worship*.)

JOHN C. WILKEY

*Methodist Church  
Pontiac, Ill.*

# Together

## PREVIEW



for August, 1959

### BEACHHEAD IN HAWAII

Color Pictorial (World Parish)

In the lush tropical islands of Hawaii, recently become our 50th state, religions and races have met at last in the friendly setting of a free democracy.

Christians in general, Methodists in particular, know they must become better acquainted with this land that has been called the nearest to earthly paradise man has known since Eden. Thus, TOGETHER makes this colorful report on the islands, their people, the beachhead Protestantism has already established there, and the challenges The Methodist Church faces.

### MADAM RUSSELL

(Methodist Americana)

Tall, striking Elizabeth Henry Russell, keen-minded sister of Patrick Henry, was the first Methodist convert in the ridge-and-valley region of southwestern Virginia and eastern Tennessee that is now known to Methodists as Holston Conference territory. And her home in the frontier settlement of Saltville, Va., was a haven for Methodist circuit riders and

other journeying preachers as well.

Wanting to show their esteem for this remarkable woman, friends drew upon a French title reserved for ladies of high station, "Madame." It became anglicized to Madam, and today is perpetuated in Saltville's Madam Russell Methodist Church, built beside her log home, which was razed in 1908.

### FLOWERS AND FUNERALS

Powwow

(Pastoral Care)

Should flowers be used at Christian funerals? If so, how?

The Methodist Church has expressed no official view. No General Conference has acted on it. There is nothing about it in the *Discipline*. But many TOGETHER readers have their own definite beliefs. This was revealed by letters following the appearance of an advertisement that reprinted a newspaper column by Dr. George W. Crane, physician, psychologist, and Methodist Sunday school teacher. He urged the use of flowers for solace and beauty at the time of bereavement.

Most of our correspondents dis-

JULY, 1959

129

agreed. Emulating television and radio's equal time rule, however, **TOGETHER** presents typical pro and con reactions. They illustrate the broad spectrum of Methodist practices and beliefs in regard to funerals, and they may throw light on some of the questions that have been raised in your own congregation as to what constitutes the right kind of Christian funeral.

#### **MY 'SILENT GENERATION'**

by John E. Corson

(Youth)

Particularly timely in view of the meeting of the National Conference of Methodist Youth in August is this personal testimony by the Conference's president.

John Corson pleads with youths to put aside their silence and speak out on their beliefs and questions. And he reminds the Church that it must listen to its young people if it is to minister effectively to them.

#### **METHODIST ISLAND U.S.A.**

Pictorial

(Methodism)

It has been more than 300 years since Captain John Smith, exploring Chesapeake Bay, discovered Smith Island. And it has been more than a century since itinerant Methodist parson Joshua Thomas first preached to a handful of English settlers there.

Smith Island is still Methodist. But until the early autumn of 1958 islanders had never seen a "real, live bishop." That was when Bishop G. Bromley Oxnam became the first Methodist bishop to set foot on this Methodist island.

**TOGETHER** photo editor George P. Miller went along, and his photos record the heart-warming welcome

the bishop received by these people who have kept old-time Methodist traditions alive.

#### **LAZY F METHODISTS**

Pictorial

**TOGETHER** also takes readers on a pictorial visit to the Lazy F Ranch, on the eastern slope of the Cascades in the State of Washington, to see dude ranching Methodist-style.

Some people said the Pacific Northwest Conference had as much business buying the 105-acre Lazy F as a tenderfoot had on the back of a steer. But the Conference went ahead and bought the ranch for \$40,000 in 1953. Already Methodists have given enough money to cover more than half the purchase price.

From June through September the Lazy F is booked solid with youth, church, and civic groups. Physical exercise is blended with a well-defined spiritual program to send guests away with new inspiration and higher devotion to Christ.

This pictorial on life at Lazy F will give Methodist Camp "fever" to everybody in your congregation.

#### **AND, LOOKING BRIEFLY AT NOVEMBER . . .**

The 175 years of Methodist history will march across 128 pages of **TOGETHER's** colorful special issue marking the Church's sesqui-quarto-centennial.

---

**COVER SYMBOL** (New Christian Advocate): *The lamp long has been one of the symbols of the Word of God. Others are the open Bible and the pealing bell.*

NEW CHRISTIAN ADVOCATE



Break  
the  
grip  
of the  
crippler

ARTHRITIS

This space contributed by THE NEW CHRISTIAN ADVOCATE

<b>Worship</b>	<b>Straight Thinking About Worship</b> <i>Clarence Seidenspinner</i>
<b>Pastor &amp; Parsonage</b>	My Call to the Ministry . . . . . <i>Joe Hazlitt</i> What Is a Sensible Vacation? . . . . . (A Panel) What Is a Minister's Authority? <i>Daniel Day Williams</i> For 'Mrs. Preacher' . . . . . <i>Martha</i>
<b>Music</b>	Shall We Pay the Church Soloist? <i>Arthur B. Jeffries</i>
<b>Pastoral Care</b>	How Do You Handle Anxiety? . . . <i>B. David Edens</i> Dear Pastor: Here's My Answer . <i>Olive H. Jimison</i>
<b>Preaching</b>	Achieving Inner Liberty . . . . . <i>Roy A. Burkhart</i> Sermon Starters (Kingdomtide) . . . . .
<b>Religion in the U.S.A.</b>	Robert Richford Roberts: Frontier Bishop <i>Worth M. Tippy</i> What I Saw in 'J.B.'. . . . . <i>Ruth Esther Meeker</i>
<b>Departments</b>	On the Record . . . . . <i>T. Otto Nall</i> We Want to Know. . . . . Open Forum—Letters to the Editor . . . . . TOGETHER Preview (August) . . . . .



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